

hostile, and the whole thing seems to be a kind of war. I don't know what to do about it. I am not strong enough to fight back, and there is no one who can help me. I feel like I'm drowning in my own thoughts. I feel like I'm losing control of my life. I feel like I'm going crazy. I feel like I'm going to die.

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## American Board of Commissioners for Foreign Missions.

### Ascension Island.

JOURNAL OF DR. GULICK.

It will be remembered that Messrs. Sturges and Gulick commenced their labors, in behalf of the people of Ascension Island, among the Kitte tribe. As it seemed advisable that these brethren should become "two bands," in order to a more vigorous prosecution of their work, the latter has removed to the Metalanian tribe; and it will be seen that he has much to encourage him in his new position.

### *Preliminary Visits.*

It was on the 18th of April, 1853, that Dr. Gulick set out for Metlakatla harbor, for the purpose of ascertaining whether he could have adequate protection, should he change his location. On the following day, he saw one of the leading chiefs. "About six o'clock in the afternoon," he says, "the Ishipan returned from a feast on the maize land. He was quite stupid with ava. I spoke a few words to him on the beach, as he left the canoe; to which he replied that he liked white men; that he wished us to stop with him last year, when the schooner was here; that he would let me have a place on Tassan Island; and that he would protect my property." Next morning this individual told Dr. Gulick to look for a suitable location. He then said: "To-morrow I will look at your trade, and make a bargain for the erection of a house."

Our missionary brother selected for his residence Shalong Point, the landward extremity of Taman Island, which lies in the mouth of Matsu-nan harbor, and is some four miles in circumference. "The advantages of this point," he

writes, "are that, though not in the immediate vicinity of a front-house and its perturbing influences, it has a scattered population on each side of it, and is very central for the whole population of this harbor and vicinity. It is near to the anchorage, but not inconveniently near. The soil is of the very richest; and but a small portion of it is occupied by the natives. The prospect is most delightful. We have the landscape of nearly the whole inner harbor before us; we look out upon the anchorage itself; and we have an open view to the windward, out of the mouth of the harbor. It is a very airy and healthy position."

As the Ishipan did not keep his promise of seeing Dr. Gulick on the 21st of April, the latter sought him out; and he also saw the Nanakin. Both gave every assurance of protection and friendship that could be expected; and a bargain was made with the Ishipan for the erection of a house. On the following day Dr. Gulick returned to his former home.

In continuing his narrative, Dr. Golick says: "Next Monday I was again at Mtsianam, clearing the ground where I proposed to build, and hoping to see my house commenced; but this the Tahapan's indispensable feasting prevented. I made my home at the house of a Malay, who has two native wives. In a small house, perhaps twelve feet by eight, and having a central fireplace, four feet by two, seven persons cooked and ate and slept, the style of living being very slightly superior to that of the common Borneo natives. Yet this Malay lives as well as the greater number of the foreigners on the island, and better than many! During this week I saw the Wurjai. I made him a present of a red shirt and had some conversation with him. He

was much more affable than when I called on him last fall. Concerning my coming into the tribe, he made much the same reply that the Nanakin did last week. He was interested, and wished to hear some Hawaiian read, and then some English to compare the two."

On the 10th of May Dr. Gulick repaired again to the new station. "I had hoped," he says, "that the roof of my house would be up and supported on temporary posts, ready for me to erect my frame under it; but, to my surprise, I found it very nearly finished, roof and sides and floor, only the doors and partitions wanting. But it was one of the most outrageously flimsy structures I have ever seen. The floor (of reeds) was laid on an elevated foundation, consisting of hibiscus and banana stumps, mingled with grass, and thinly covered with dirt. The sides (of reeds) could scarcely sustain their own weight. The roof (of the sago leaf) was most imperfectly put on, and by no means water-tight. This came of my having paid in advance! The Ishipan retained most of 'the trade,' and ordered his natives to erect the house, without overseeing them. Such a state of things was discouraging. I had purposed putting up a pretty good native house, with a solid stone foundation, after the Bonabe style. I tore every thing down, and began to rebuild, May 12. Finding it was easy to procure timber from the natives, I improved on my first plan; and by the 26th I had raised the frame of a one-story civilized house, thirty foot by twenty. I then put on a roof of Bonabe thatching. My sides and partitions were a sort of wicker-work. My floor was of poles, hewn into slabs. To accomplish this so rapidly, I hired every foreigner of the tribe who offered his services."

#### The Removal.

The formal commencement of the new station is described in the following extracts.

June 6. Early this morning, I set out from Rono Kittie in two whale-boats, taking half of my goods, and accompanied by my wife. Our voyage was a laborious and tedious one. I had native crews of about six to each boat, who paddled. Mr. Corgat took charge of one. We were met by a rapid succession of severe squalls, with a headwind. At last, as night came on, rather than stop with the boats, and lodge for a few hours in a Bonabe tavern (feast-house) full of people and smoke, I hired a canoe, and with my wife went on to Shalong, leaving Mr. Corgat with the boats. He arrived with them early the next morning. The same afternoon he returned to Rono Kittie; and Thursday morning he again reached Shalong with

two more boat-loads, which constituted all that I wished to remove. It will be seen how much indebted I am to Mr. Corgat. There is no other man on the island with whom I would have felt it safe to trust my property; while, in his hands, it was even more safe than in my own. To heighten my obligations, when we settled our business accounts, he would not make the least charge for personal services, or for the use of his boat.

9. I have been busily engaged in finishing off my house and premises, in preparing a garden, and in instructing natives in English. My house alone has cost about one hundred and sixty-five dollars. It will be very comfortable for several years with its present roof, and will then, I doubt not, be worth re-thatching. It will be much more healthy than any mere modification of a Bonabe house which I could have erected; and will be inconceivably less infested with troublesome and destructive vermin and insects.

#### The School.

The earliest educational efforts made among the Metalanim tribe are next set forth by Dr. Gulick.

July. My scholars usually sit in our hall for three or four or even six hours continuously, books in hand, as scholar-like as any New England boys. We have certain evidence that some come and sit so long for the purpose of seizing opportunities to steal. We are quite persevering, however, in thwarting their designs, and in making them subserve the cause of education. A few are middle-aged men; others are but lads. Some of my days are quite taken up in teaching them. They are quite interested, so long as the sentences consist only of nouns and adjectives; but as we advance beyond, their interest wanes; and several of them have ceased coming, or they only come after long intervals. By perseverance it is possible that the brighter ones will surmount even these difficulties. But it will be a herculean task to give this people the English language; how much more to impart it to all Micronesia!

Three of my pupils are chiefs. Their studious mien would please you. I must give you a more particular account of one. His title is "Nangro in bon taka." He is of considerable rank in this tribe, and about thirty-five. There is nothing peculiarly prepossessing in his appearance; but I think him an uncommon na-

tive. Till about a year or two since, he was a very dissipated man, and the dread of his subordinates; but he is now strictly temperate, having reformed, as he told me, because his dissipations were killing him. He is a man of unusual business promptitude and exactness, for a Bonabe native. It was principally by his efficiency that I was able to build my house so rapidly. My engagements with him for timber, &c. were always fulfilled to the very hour, and often before. His manner is very far removed from haughty assumption or self-consequence. I am often surprised at his modesty, yet uniform self-respect. Before removing from Kittie I asked him to be my protector; he feels, therefore, a special care regarding me. He has a house built on quite a foreign plan. I visited it a short time since, and saw several civilized conveniences and luxuries. While I was engaged in building, three of the foreigners went one evening to his house. While absent they were drenched with rain; and on their return they had each a shirt and trowsers from Nangro's wardrobe! A few days since he brought to me several certificates of character, received from captains and others. I do not know of another Bonabe native who takes the least pains to secure such. I was in want of chalk while building, and I bought several pounds from him, which was after all only a part of his stock! He comes frequently to see me, and always wishes to be taught to read, and to use his pencil on a slate, which belongs to him by inheritance from some sailor. He is not, however, a bright scholar. I need not tell you that I hope for much good from "Nangro in bon takas." His influence would be great and most happy, should he be brought under the transforming power of divine grace.

Dr. Gulick has an English service at mid-day each Sabbath; and he was expecting to commence a native service in the course of a few weeks.

#### *Visits of Chiefs—A Trial.*

A few extracts of a miscellaneous character will now be given.

August 6. The Wadjai paid us a visit this noon, desiring to be cupped. I had seen him in the morning, at a feast across the bay, and had asked him to call. In his intercourse with us he is abandoning his haughty manner. It is the first time he has been to my house. He was surprised at the number of my books, and wished to know how many of them were

"Sandwich Islands books." Thus, you see, the Sandwich Islands are becoming to this people the beau ideal of excellence.

8. The Ishipan called upon us to-day for the second time. His principal object was probably to see a cow which I recently brought from Kittie. He was inclined to beg several articles which attracted his attention. I neither gave, nor refused; which is a hint of reluctance that this people understand better than might be expected. I promised to make him a sofa of a rich native wood, like one which Mr. Sturges has made for me. He, in common with many other chiefs, asked me whether my coming here would bring ships to this tribe. The arrival of one last month was by them supposed to be, and was in fact, owing to my residence in the tribe. Should several other ships come soon, it would augment our reputation greatly.

18. We this morning hear by a letter from Mr. Sturges that Mr. Corgat died about seven o'clock last Sabbath evening! It is a sad stroke, which we were not prepared for, though we knew the possibilities of it. Without him, it is impossible to say what the past history of our residence here might have been. With him, we have lived in the most perfect security during the most critical period of our mission. He seems to have been preserved just long enough to assist Mr. Sturges and myself in getting comfortably settled. We have some reason for hoping that his trust in Christ was a scriptural one, though his mind was still far from being fully enlightened. His uniform reverence for all holy things, and devoutness of aspect in attendance on religious services, were in strong contrast with the manners and habits of all other foreign residents, and a cordial to our souls. Till three or four years since he was among the most dissipated of the whites; but a severe illness roused him to a religious thoughtfulness and to a reform.

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LETTER FROM MR. STURGES, AUGUST  
21, 1853.

#### *Plea for a Reinforcement.*

The first part of this letter consists of an appeal for an additional missionary. It is earnestly commended to all those who are in circumstances which enable them to make a favorable response.

1. Nature has divided the island into

three principal parts, furnishing three important points at proper or equal distances. Two of these points are already occupied, the one at the weather harbor, the other at the lee, separated some twenty-five miles on the west side of the island, and some sixty miles on the east. At about the centre of this latter division is an important place, and more favorable perhaps for operating upon a mass at once than any other upon the island. The missionary at this point would have under his eye, within a few minutes' row, most of the population of three tribes; and the form of the island is such, that intercourse with the three adjoining tribes would be quite easy.

2. The occupancy of this station would tend greatly to harmonize hostile tribes. One of the chief obstacles in our way is war. After some little party strife, a general engagement takes place; and thus our work is frequently interrupted. Between the weather tribe and this there have been frequent outbreaks; but since missionaries have occupied stations in each, there is but little appearance of war. The place for the third has long been used as a battle-ground for other hostile tribes. Breastworks of stone and watchtowers have been thrown up, which are truly wonderful.

3. A new station would serve to allay prejudices and jealousies. These people are exceedingly sensitive; and they do not like to see others doing what they are not doing.

4. Such an equal possession of the entire coast would doubtless tend to excite emulation between the different tribes, a motive which, I think, may be quite important in persuading these ignorant, selfish natives, to aim at and struggle after a better state of things.

*Mr. Sturges concludes his appeal in the following strain. Who will heed it?*

Can we not make out a strong case? And will not the favored churches at home send the man? If barter in perishable things were concerned, how soon would the place be occupied, and that too by the wealth of professors of religion! Would that I could take some of the wealthy Christians of your cities to the commanding place where I stood a few weeks ago, with the head-quarters of the tribes within sight! How would their heart-strings and purse-strings begin to loosen, as they should contemplate such a wide field, all given over to Satan, and apparently ready to be rendered back to Him who purchased it so

dearly! Where are the young men of your seminaries? Where are those who are waiting for an "eligible situation?" Why stand idle? Come over to Bonabé; and we will give you one of the most desirable situations out of all New England! On a visit to the chiefs of these tribes, a short time since, I found them all friendly, and seemingly glad to see and hear the missionary. The head of the Nut tribe, with whom the third missionary would most likely be stationed, as living in a central spot, seemed particularly glad to see me, as he had heard so much about missionaries, but had never seen one before. He is a venerable looking man; and from what I could gather, I suppose him to be one of the better sort. He wanted to know, as did also the Nanakin of the neighboring tribe, if I would not come there and live. I told them I would write to America, and ask some person to come. Upon how many of my acquaintances did my mind rest, as I made this promise! Will not one of you come? Do not let us who are here labor unprofitably, because our force is so weak, and that beautiful field be given up to Satan. If it is not occupied soon by one that will labor with us, we fear it will be possessed by the common enemy of pure religion. Surely, we ought to have another family upon the ground.

#### *A Friend lost—Protection.*

The following extract contains two or three items of interest.

Our mission is suddenly called to mourn the death of its most devoted friend. Mr. Lewis Corgat died last Sabbath night. His long residence upon the island, his energy of character and devotion of heart, made him useful, as also a great comfort to us. We have had his two children in our family since a short time after our landing; and on his death-bed he solemnly bound me to take charge of them. We hope to see them prepared for usefulness upon this island, or some other in our wide sea. The place of this man cannot be readily filled.

His death was the signal for a general rush upon his property. It has been a dark week to our isolated family. Greedy drunken men have endeavored to seize the substance of Mr. Corgat, and keep me from doing as my solemn promise binds me to do. It is the custom here, when one dies or removes to a new place, for the natives, as well as some of the

foreigners, to get what they can. I hoped to put a check upon this practice; but rum, destroying the sensibilities of foreigners, and maddening the brain of the high chief, prevented. I hope and trust that the triumph of the wicked will be short.

In our appropriate work as missionaries, we can only say that we are making but little progress. We hope, however, that we do not live here in vain. We seem to have the entire confidence of the powers that be, who afford us complete protection. Our families have been remarkably blessed with health. The good Shepherd has kept us safe. We feel that our cause is of the Lord, and we know it must prevail.

### Sandwich Islands.

LETTER FROM MR. COAN, JANUARY 17,  
1854.

Hilo and Puna.

A BRIEF communication has been received from Mr. Coan; and the subjoined extract cannot fail to be read with gratification.

The small-pox was mercifully confined to two points in Hilo and one in Puna; and the number of deaths was about one hundred and fifty. When this fearful scourge first appeared among us, our people observed a day of fasting and prayer throughout the districts; and besides this many voluntary local fasts were kept. When the plague was stayed, and the angel of death returned his sword into its sheath, the people unanimously observed a day of thanksgiving, "and offered sacrifice to the Lord." The contributions made on this occasion amounted to four hundred dollars.

I have just closed a series of meetings in Hilo and Puna, extending through about fifty days. These meetings have included the calling of the church roll, preaching, pastoral duties, celebration of juvenile temperance anniversaries, collections for the cause of Christ, the Lord's supper, &c. &c. Perhaps these annual gatherings were never more fully attended.

The state of the church has been much as in former days. We find very little external disturbance, a good degree of activity in many, and too much indifference in many others.

On the 5th and 6th instant, we held an annual convention of delegates and

teachers from every village in Hilo and Puna. About two hundred were present; and the two days passed too rapidly away in deliberations, prayer, and animated discussions. At our convention in January, 1853, it was voted to raise my support in the church; but no definite sum was pledged. The convention of 1854 unanimously voted me a salary of one thousand dollars. This sum was proposed, discussed, and carried by the delegates, without my specifying the amount. This then is my salary for 1853, commencing with the 1st of January. And it is all paid; which is more than many poor pastors in the United States can say, and more than some rich churches can boast.

At this convention I reported the amount of funds in my hands, arising from the various contributions since May 1, 1853, as being twenty-four hundred dollars, exclusive of one thousand dollars for a new church edifice. There were appropriated by the convention for the pastor's salary one thousand dollars; to the Hawaiian Missionary Society four hundred dollars; for rebuilding our boarding school-house two hundred dollars; for our meeting-house five hundred dollars; to the American Board, as a token of love, &c. one hundred dollars; to the American Peace Society one hundred dollars; to the American Tract Society one hundred dollars.

This church will support the Rev. Samuel Kauwealoha at Fatuhiva; as he is from the Hilo church, and his good old father is still one of our deacons. It is also expected that another member of this church, Hanaloa, will soon join the Micronesian mission; and we shall hope to support him. We also hope and trust in the Lord that we may be permitted to send out and support half-a-score more. Numbers of our people are willing to go wherever God may call them. I hope the time is not distant when the Kingsmill group will be supplied with Christian teachers. A door is open there; and why should we be slow to go up and possess the land?

A census of the inhabitants on the Sandwich Islands was taken on the 26th of December. The return showed 5,031 as the population of Hilo, being an advance of 80 on the previous census, and 2,672 as the population of Puna, being a decrease of 321. Much of this decrease, Mr. Coan thinks, is owing to emigration to Oahu. "More than one thousand of the inhabitants of Hilo and Puna," he says, "are now on that island."

LETTER FROM MR. LYONS, JANUARY 24,  
1854.

In reviewing the incidents of 1853, Mr. Lyons has occasion to speak of mercy and judgment. The Lord has blessed his people in many respects; but "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day," have been in the midst of them.

#### *Encouragement.*

The following paragraph presents a favorable view of the field occupied by our missionary brother.

When I closed my last report, the moral and religious aspect of Waimea was on the whole cheering. And when I made a tour through my field, a few months afterwards, the Spirit of the Lord seemed to be in every place. Though torrents of rain were almost constantly descending, and threatened to block up the way and arrest all progress, children flocked to the school-house; and houses of worship presented waiting congregations. Among adults and children, but chiefly among the latter, (for most of the adults are already in the church,) there was a spirit of inquiry. Many interesting groups of professed converts came forward for examination. Accessions were made to almost every church. The pastor returned full of joy and hope. He had labored ardently, and was laden apparently with golden sheaves.

#### *The Small-Pox.*

A few months later, however, he made a tour among his people in very different circumstances.

The appearance of the small-pox had produced a great panic. Many had deserted their homes, and fled to the woods for security. In all of the parishes, protracted meetings for prayer and exhortation had been held, and in some places still continued. Schools were given up, work was abandoned, and these meetings were resorted to for protection from the ravages of the pestilence. The thing was commenced and pursued by the natives, without any directions from me. They seemed to think that they must either pray or die. Multitudes were dying in Honolulu doubtless, they thought, in consequence of their worldliness and impiety. Peradventure they might escape by renouncing the world and engaging in religious exercises. Hence, wherever I went, meetings were fully attended. Nearly the whole popula-

tion came out, from the least to the greatest.

A part of my business was to vaccinate and give directions with regard to the small-pox. Many had been previously vaccinated; but multitudes still remained unprotected. The epidemic had broken out in four places. The greatest alarm existed. The people were almost frightened out of their senses. While some controlled their fears, and conducted in a manner worthy of rational beings, nobly venturing to take care of the sick, the dying and the dead, others, and these the majority, seemed divested of every particle of humanity. To preserve themselves from the attacks of the awful disease, was their chief concern. Hence the nearest relatives, when attacked, were left to suffer and starve and die, and lie unburied.

One man, however, thought he would show his fearlessness. A stranger passed through the place, broken out with the small-pox. He slept in a cave, near the residence of the Hawaiian, who entered the cave after the stranger had passed on. "Now I will see whether there is any truth in the report that the small-pox can be taken, by sleeping where one infected with it has slept." So he laid himself down, and rolled in the cave. In a few days he was called to pay dear for his temerity. He took the disease, and died, and was left unburied some days. His wife soon followed. A helpless child was left. There was no other person in the house. A pet pig was its only companion. No one dared to take it, or see that it was provided for. It had the small-pox, but was recovering. Deserted by every one, save its pig, it literally starved to death. Then the house was burned down over it and its faithful pet. It is a heart-rending story; and I think the remembrance of it does not sit very comfortably on the consciences of the beholders. I regret to say that some of my own countrymen were witnesses of the scene.

As I visited the infected districts, as well as others, the people in some places began to be afraid of me, lest I should give them the disease. Indeed, in one parish the natives had serious thoughts of driving me away, though I was their teacher, and was also a health commissioner, going about among them to vaccinate and propose measures for their safety. I finished the tour, however, and got most of the natives vaccinated, and proposed such other measures as I thought best to protect them from the pestilence.

The disease did not prevail very extensively. The four parishes above alluded to were the only ones that were infected. Waimen was one of the four; but here we had only one case. Kawaihae was the greatest sufferer. I could not refrain from weeping, when I entered the church there subsequently, to administer the Lord's supper. It was a sad and desolate scene. In April one hundred communicants were present, many of them in the bloom of life; on this occasion there were but twenty-four, and not a youth among them. Of the others, many were dead; some were recovering; some were still sick; and some had fled. But the Lord appeared in mercy, and stayed the progress of the disease. Only seventy in my whole field have fallen victims to this awful scourge. It disappeared long ago; and the Lord grant that there may be no necessity for a similar visitation, in the future history of this feeble and diminishing people.

#### *Another Tour.*

Mr. Lyons closes his account of his various excursions among the people as follows:

My third and last tour was in November and December, when I held meetings of various descriptions, anniversaries of temperance and missionary societies, and the annual convention of sub-pastors and elders. While the general aspect of things was encouraging, there were some circumstances calculated to produce grief and sadness. Intemperance and idolatry had spread desolation over one parish, broke up the school and meetings, and threatened utter destruction. But most of the offenders repented of their sins, and promised to do better. The sub-pastor stood firmly, and dared to expose the wickedness of his parish. In two other parishes Mormonism had made its appearance, and had succeeded in drawing some fifty or sixty men, women and children into its snares. None of them, however, were persons of any influence.

Mr. Lyons admitted one hundred and thirty-seven persons to Christian fellowship for the first time in 1853; and he restored ninety-eight to forfeited privileges. He reports the whole number of church members in good standing, at the present time, as being two thousand. His people have paid five hundred and twenty-five dollars for his support; and they have also given two hundred and fifty dollars for the spread of the gospel in other lands.

#### Fuh-chau.

LETTER FROM MR. CUMMINGS, DECEMBER 31, 1853.

#### *Semi-annual Review.*

In sketching the history of the mission at Fuh-chau for the last six months of 1853, Mr. Cummings makes a grateful reference to the fact, that the health of himself and his associates had never previously been "so uniformly good for so long a period." "No one of our number," he says, "has been sick; and all have been permitted to labor without interruption by disease. For this we desire to give all the praise to Him, in whom we live and move and have our being, and upon whom we are daily dependent for health, as well as for every other good and perfect gift." The Methodist mission, however, has been severely afflicted by the decease of Mrs. Wiley. "She died as the Christian dies," on the 3d of November, 1853.

The labors of the missions have undergone no material change since the previous report. Four chapels have been visited "pretty constantly" three or four times a week. The attendance at these places of worship is about the same as it has been heretofore; but the brethren think that there has been "some improvement" in the conduct of their bearers. The Word, moreover, has been listened to with greater apparent interest than usual.

The present number of schools is three. The girls' school formerly under the care of Mr. and Mrs. Cummings has not been resumed; but a boys' school has taken its place. During a part of the half year under review, Mr. and Mrs. Doolittle have had two schools under their supervision; when this letter was written, however, both were taught as one school. In regard to the success of the mission in this department of effort, no opinion is expressed.

Passing to a different species of labor, Mr. Cummings says: "In pursuance of a design to itinerate among the villages of Fuh-chau valley, Mr. Baldwin and myself took an excursion in a boat in October, and made the circuit of the island formed by the north and south branches of the Min. We were absent four days, and visited about twenty villages, in nearly all of which we spoke to pretty large collections of people, distributing books among them. We were everywhere treated civilly, and were pleased to find that in the remotest places which we visited, there were those who knew us and something of our doctrines. Such persons usually spoke well of us and of Christianity. One man asked for a book, saying that he obtained one last year at one of our chapels; that he had found it to be

good; and, therefore, he wished to get another. "If I had found the first one bad," he said, "I should not now ask for a second." Another excursion of this kind was attempted last week; but the wind proved unfavorable, and we were obliged to abandon it.

The agency of the press has been employed by the mission to some extent. The Gospel of Matthew has been published in the "colloquial language," together with a few tracts on the Commandments, the Soul, True Happiness, Opium, &c. The Gospels of Mark and Luke are nearly ready for publication; and the same may be said of a tract on Repentance and Faith, as also a treatise on Astronomy.

In the previous report, fears were expressed that the disturbed state of the country might lead to commotions in Fuh-chau, which would greatly embarrass the missionary work, if it did not endanger the lives of our brethren and sisters. But the Lord has been very gracious to them. "Although," Mr. Cummings says, "there have been frequent risings of insurgents in various parts of this province, some of which were not far from us; and although the government, in order to quell these disturbances, has been constantly taxed to the very limit of its energy and resources, no evil has been allowed to come nigh us. We have occupied our own homes, have gone out and come in before the people, and have laid down to sleep at night, as free from fear as at any former period of our residence in this city. And not only have we suffered no interruption in our labors from this source; in some respects the past half year has been unusually favorable to our work. The people have at times seemed to be more accessible than formerly, and more attentive to the truth, which we have endeavored to declare unto them." Of the future, however, the mission cannot speak with any confidence.

#### Amoy.

#### LETTER FROM MR. DOTY, JANUARY 18, 1854.

THE November Herald contained extracts from several letters of Mr. Talmage, the latest bearing date June 10, giving a deeply interesting account of the changes which were taking place at Amoy. The present communication continues the narrative to the present year.

#### Hearing the Word.

Contrary to what might have been expected, the insurrection at Amoy has rather increased than diminished the number of persons who have heard the gospel of Christ. The following extract will be read with special satisfaction.

With comparatively few interruptions from the state of our health, &c., it has been our high privilege, according to our strength and ability, to preach to these Gentiles the unsearchable riches of Christ. The ordinary Sabbath and week-day services, in our two places of public worship, have been sustained. The usual attendance was never greater than it has been since May last. The mass of the insurgents who captured Amoy, were from the immediately surrounding villages and towns; and, with minor local variations, they speak the same dialects as are here used. Some of these, it is highly probable, had already heard a little of the gospel in their own villages. Others had heard of the foreign teachers, and their religious services and instructions. As soon, therefore, as they had become the captors of Amoy, very many resorted to all the places of public worship, and listened to the truths there taught. Our church, not only on the Sabbath, at the public and more formal preaching of the Word, but also at the Bible classes and the less formal services for tract distribution and exhortation, was usually well filled; and sometimes it was quite crowded. The chapel connected with the dwelling of Mr. Talmage, which we had seriously thought of relinquishing for a more central location, on account of the small number attending there, was no longer left comparatively empty; and it was usual to see as many assemble as the place could conveniently accommodate. Of this increased attendance, a few were inhabitants living immediately around us; but the great mass were active insurgents.

Here it may be needful, however, to guard against a wrong impression. So much has been written and sent abroad through the press, concerning the religious and even Christian character of the Chinese rebellion, that it may be thought that the Amoy insurgents were of the same class and character. Nothing can be farther from the truth. There was no semblance of a religious movement here. Those who placed themselves in contact with the gospel, did so, not from any sympathy with Christianity and hatred of idolatry, but very much for the reason which influenced the Athenians to assemble on Mars Hill, and hear what Paul had to say. Of those from among the inhabitants who have frequented our religious services, we hope that some have been partially awakened as to the truth, and possess a sincere desire for instruction; while others have

doubtless joined our congregations in the expectation of obtaining greater security for themselves and families, from having a seeming connection with foreigners in these times of commotion and tumult.

But we have had an opportunity to scatter the good seed of the Word. Many hundreds, and probably thousands, who but for the insurrection would never have been brought into contact with the gospel, have obtained, and carried with them, some knowledge of God and of Christ and of the way of salvation. Who, if any among them, will believe to the saving of their souls, we may be obliged to wait for the day of the Lord to reveal.

The general routine of missionary labor at Amoy is already known to the readers of the Herald. Our brethren are encouraged by some features of their work, particularly that part of it which has for its object the improvement of Chinese females. The employment of "the romanized colloquial" in giving instruction has been quite serviceable. Mr. Talmage devotes a portion of his time to the preparation of books. The book of Ruth, with the first part of Bunyan's Pilgrim's Progress, has been issued from the press; and the Gospel of Matthew is to follow soon.

#### *Notice of the Evangelist.*

The November Herald announced the death of the native helper, known as the Evangelist. This event occurred at Chian-chiu in May last. In respect to it Mr. Doty writes as follows:

From all we have been able to learn, it appears that our friend fell a sacrifice to the violence of an aroused and suspicious populace, who were beyond the control of both reason and law. The Evangelist had mingled with the spectators at the examination of several mandarins, who had been taken by the insurgents at the capture of the place. A mandarin of low rank happened to be questioned by the acting insurgent chief, who could only speak the local dialect; while the officer under examination could only communicate through the court language, not understanding the local. The Evangelist was standing near, and, seeing the difficulty, voluntarily spoke out as an interpreter between the parties. Upon this the insurgent chief, in some polite manner, expressed to the Evangelist his approbation and acknowledgment. It is also reported that the Evangelist interested himself in behalf of two or three small mandarins, and prevailed with the insurgents to spare their lives.

Next day the populace suddenly rose and recaptured the city. Every stranger in and about the place became an object of popular suspicion. The part which the Evangelist had acted, was construed into evidence that he must have an intimacy with the insurgent chief, and was himself one of them. Hence he was seized and brought before the acting magistrate. This person, for aught we know, may have owed his life to the interference of the Evangelist. Be this as it may, the magistrate was convinced of his entire innocence, and wished to set him at liberty. But the mob had the ascendancy. Death to the Evangelist had been determined upon; and they at once executed their purpose. This, to us, has been a dark and afflictive providence.

Prior to the death of the Evangelist, it had been decided to send forth two other native assistants, with special reference to their laboring in the villages lying north-east of Amoy, and carrying the message of life, if practicable, to Choan-chiu. But the disturbed state of the country has prevented the execution of this plan. The two Chinese brethren have been employed in Amoy, therefore, where they have had constant occupation in aiding the mission.

#### *Results.*

In speaking of the fruits of their labor, our brethren say :

We have not had any marked and cheering tokens of the Spirit's presence with power. Still we have much to encourage us. Our little church has continued to walk in love, keeping the unity of the Spirit in the bond of peace. We have great reason to praise God for his guarding and preserving grace towards these disciples during the troubles through which they have passed. They have all been enabled so to demean themselves during these perils to life and property, and to preserve so entire a neutrality, that no one of them, so far as we know, has come under suspicion by either of the contending parties. All have worthily sustained their Christian profession. You will rejoice in the continued disposition of our native brethren to embrace opportunities to make known Christ to their heathen neighbors and perishing countrymen. What impressions have been made upon the minds of the multitudes who have heard the gospel, we have not now, and may never have, the means of knowing. Those who for months were frequent listeners to our

message, are mostly scattered abroad as exiles or fugitives in their own country, if they have escaped the sword or the axe. A few seemed to be deeply impressed. There may have been many who went to their execution, in heart calling on the name of Jesus, but who have not been saved to tell us, like one to be mentioned hereafter, how they felt and what they did, as they were led forth to death.

During the year 1833, six persons were admitted to Christian fellowship at Amoy. Three church members have finished their earthly course. "There was nothing of marked character in the sick-chamber experience of either of them."

#### *Recapture of Amoy.*

The November Herald describes the taking of Amoy by the insurgents, as also certain unsuccessful efforts of the imperialists to recover the place. Mr. Doty continues the narrative in the following language :

After the first failures of the imperialists, the time was employed in assembling a numerous land and naval force, and collecting military stores, for a protracted and determined effort to recapture Amoy. By the 26th of August, the city was beleaguered on the land side by a large army, and on the water by fifty or sixty war junks and other armed vessels. A scene of continued and almost daily warfare then commenced; which continued until November 11; when the insurgents, having become so closely pressed as to be reduced to the last extremity, evacuated the place and fled. They embarked in great numbers in their junks, without much opposition; and they were suffered to leave the harbor, no attempt on the part of the imperialist fleet having been made to prevent their escape. Most of these junks passed over to the main land, a few miles in the interior; where it is probable that many of the fugitives left the vessels. A few days afterwards a fleet of about twenty of these junks passed out to sea, having, as has been ascertained, several of the most notorious leaders of the insurrection on board. Of these vessels some have gone, it is reported, to Singapore; while others are hovering along the coast to the southward, and not distant from Amoy. Some say that the latter are acting the pirate; but others affirm that they are preparing for another struggle, and waiting their opportunity for another effort against the mandarins here. Both these reports may be true.

During the contest which was thus incessantly waged for two and a half months, we were several times exposed to a good deal of danger. The dwellings of all the foreign community, being situated on the side of the water, were perforated by cannon balls; and there were several very narrow escapes. Although our dwellings, in common with others, were visited by these missiles of destruction, we were most mercifully preserved, not only from personal harm, but also from any very serious injury to houses or property. This seems wonderful in the case of my own dwelling; which, after one of the sharpest naval engagements, showed the marks of about one hundred balls of various sizes, from a few ounces to ten pounds. The roof was terribly torn up, and the walls in various places were perforated. Yet no injury was sustained, but such as has been easily repaired.

The cruelty of the imperialists seems to have been equal to their inefficiency. Mr. Doty says:

It is beyond the power of language to describe the scenes that followed. Persons in great numbers were seized; and without any form of trial, or other evidence than that of the captors, they were at once delivered up to death. One place of public execution was a wharf, in full view of all the foreign shipping in the harbor, and also of most of the foreign residences. Between three and four hundred prisoners, on the first day of the retaking of Amoy, were assembled here; and the work of cold-blooded slaughter commenced. The victims were led forward to the edge of the wharf, their hands lashed behind them; when soldiers, either with axes or heavy cutlasses, gave one or two hacks, usually on the back of the neck, inflicting deep gashes, and then pitched them into the water or mud to die. About one hundred and thirty persons had been treated in this manner, when the scene became so harrowing to the feelings, that the foreigners could endure it no longer. The seamen, witnessing all from the vessels, became almost frantic with indignation. A company of officers and their men, with several of the merchants, went to the rescue. Upon this demonstration the mandarins and their soldiers withdrew, it is said, in manifest displeasure at the interference.

About two hundred persons were thus saved, most of them unharmed, as their turn to feel the executioner's axe had not

come. A few were saved from among those already thrown into the mud and water to die. Some of these died afterwards; while others, by the sedulous care of European surgeons and of the foreign community, have been saved. Among these is a man, who says that as he was led to execution, he prayed to Jesus; and that after he had received a cut in the neck, and was thrown from the wharf, he was unconscious, until he felt that some person had hold of his arm and was dragging him into a boat.

### MADURA.

#### ANNUAL REPORT.

THIS large mission, it is well known, occupies one of the most hopeful districts in Hindostan. The amount of labor to which the providence of God has called our brethren, is, indeed, beyond their strength; and the interests of the field committed to their care have suffered greatly in consequence thereof. Still there has been constant progress in the right direction; and the prospects of evangelical religion in Madura were never so bright and cheering as they are now. This will appear, perhaps, from the abstract of the annual report which follows; and yet, as it is only an abstract, it can hardly convey the impression which a full knowledge of the facts would surely make.

#### Statistics of the Mission.

That we may have a general view of the operations of the mission, it will be well for us to examine, first of all, the subjoined series of tables, prepared from documents which have been sent to this country.

#### Distribution of Laborers.

The present distribution of the laborers in connection with this mission will appear from the table which follows:

STATIONS.	Missionaries.	Physician.	Female assistants.	Missionaries.	Licentiates.	Catechists.	Readers.	Teachers.
Dindigul East,	1		1		5	3	7	
Periacolam,					6	6	4	
Dindigul West,	1	2	1		6	6	6	
Madura East,	1		2		1	1	11	
Tirupoovnam,					1	6	10	
Madura Fort,	1		1		7	1	23	
Mandahassale,	1		1	1	8	6	2	
Pasumalie,	1		1	1	6	4	4	
Tirumungalum,	1		1	1	5	1	11	
Sivagunga,	1		1		6	4	10	

Some changes have been made in the location of the missionaries, since the commencement of the present year. Mr. Noyes has been transferred from Tirumungalum to Periacolam; and Mr. Herrick is to occupy the former station, whenever Mr. Tracy shall be ready to resume the direction of the seminary at Pasumalie. Mr. Little is to take charge of Tirupoovnam.

#### The Churches.

The following table presents a general view of the churches established by the mission, which is altogether encouraging.

NATIVE CHURCHES.	Received the past year.		Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
	By profession.	By certificate.						
Dindigul East,	4	4	3				1	32
Periacolam,	14	5	1	1			1	47
Dindigul West,	30		3	1	1		2	76
Madura East,	15	1				1	2	43
Tirupoovnam,								
Madura Fort,	4	5		1	2			40
Mandahassale,	31	1	1					112
Pasumalie,	19			1	1	9	2	37
Tirumungalum,	10	1		1		1	3	31
Sivagunga,	4	1					1	25
Total,	122	18	8	5	4	6	12	443

Our brethren report the whole number of persons admitted to their churches from the beginning as having been five hundred and sixty-two. Fourteen are set down as "absent members."

#### People under Instruction.

The subjoined table exhibits the present state of "the village congregations," as they stand connected with the different missionary stations.

STATIONS.	Men.	Women.	Children.	Church Members.	Adults able to read.	Average attendance on the Sabbath.
Dindigul East,	115	90	158	18	35	175
Periacolam,	227	225	323	48	20	491
Dindigul West,	162	163	273	73	75	225
Madura East,	89	84	107	10	30	200
Tirupoovnam,	13	15	25		3	30
Madura Fort,	117	112	148	31	40	192
Pasumalie,						
Mandahassale,	325	304	455	111	75	706
Tirumungalum,	159	166	139	21	51	280
Sivagunga,	127	128	135	10	38	169

The whole number of persons under instruction, it will be seen, is 4,325; and the gain within the past year has been 575.

*Education.*

The mission have grouped together the principal facts in regard to their schools; which are as follows :

STATIONS.	English school. Boys.	Industrial school. Boys.	Boarding schools.		Free schools for Christians.		Free schools for heathen.		Day schools. Girls.
			Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	
Dindigul East, Periacolum, Dindigul West, Madura East, Tirupparanom, Madura Fort, Mandabancin, Tirumangalam, Siragung,	19		36	6	21		18		
		39	48	5	5				
			78	4	40		17		
			33	5	30		45		
	135		194	35	240		55		
		25	78	7	45		28		
		28	80	9	35				
		19							

The English school has only seven "Christian students," the rest being heathen or Mohammedans. Of the pupils in the boarding schools, seven only are from heathen families. The "free schools for Christians" contain 251 children from heathen families.

*Station Reports.*

Let us now pass to the different stations occupied by our brethren, and endeavor to gain a more distinct and lifelike view of the work which is going forward in the Madura district.

*Dindigul East.*

Mr. Webb has seen "more evident advance" in his field, and "more palpable fruit" from his labors within the past year, than during any previous twelvemonth of his missionary life. His congregations, he says, have improved both in number and stability; and in addition to the few who have recently joined the church, he regards six or seven others as promising candidates for the same ordinance. He is encouraged, moreover, by various indications of progress, such as the number of marriages in the village congregations, greater willingness on the part of many to give up caste, the number of young men who are learning to read and sing in the evening schools, an increasing readiness to make sacrifices for the support of Christian institutions, and the manifest improvement of the native assistants. In reference to the last item, he says: "I believe that there is not a catechist, reader or teacher under my supervision, who does not cheerfully, and without any compulsion, give at least one-sixteenth of his salary to benevolent objects." Interesting extracts are given from the report of Abraham Allen, one of the catechists; but there is not room for them in the Herald.

*Periacolum.*

This station has been vacant during the past year; Mr. Webb, however, has had charge of the

operations carried forward there by the mission. His testimony in regard to Dindigul East, with very little modification, might be repeated and applied to Periacolum. He finds the same general encouragement in the field itself, as also in the character of his fellow-laborers. Seymour, a catechist, states that the heathen generally acknowledge the truth of Christianity, and admit that salvation is by the gospel. On the other hand, those who have renounced heathenism, and received the new doctrines, "try every means, according to their small ability, to persuade their relatives and neighbors to leave off their false religion, and to embrace the religion of Christ." "They long after a missionary to reside among them. When they hear that one is coming to visit them, they go out to meet him, and welcome him most gladly."

*Dindigul West.*

One of the native helpers, Adair by name, has given a very good description of Dindigul West. It is as follows: "The field of this station, about twenty miles east by west and eighteen north by south, is in a great measure laid under the influence of the gospel, chiefly by means of our readers and schools. The villages have most of them been visited; and tracts and portions of Scripture have been read and distributed to the people. They are in general cordially received; and they are read by many. It is gratifying to observe that in many instances a spirit of inquiry has been excited among intelligent heathen and Romanists, which frequently leads to interesting discussions of the truths of Christianity, to which they not only assent, but they often avow openly that idolatry and image-worship are absurd and untenable. The Romanists form a considerable part of the population. Some of our congregations are living in the midst of them, and are composed of converts from them. The Jesuit priest is bitterly opposed to our object, and does what he can to counteract our efforts. Many of the people are friendly; but the priest forbids them to commit their children to our care for education, or to receive our Bibles and tracts, or to hear our preaching. But they are convinced that our object is benevolent, and that we sincerely strive to do them good." It will have been seen that a large number of persons have been admitted to the church at this station. Mr. McMillan thinks that all of them give evidence of being truly born of the Spirit. Though there are fewer "people under instruction" than there were a year ago, for want of the necessary labor, "there appears to be a great willingness to listen to the truths of the gospel; and seriousness pervades most of the congregations." "Opposition has mostly ceased, except among the ever active Jesuits."

*Madura East.*

Messrs. Rendall and Shelton are still at this station, with manifest tokens and proofs that their "labor is not in vain in the Lord." The latter finds a wide door of usefulness open to him through his dispensary. "The silent and respectful attention given to the reading of the gospel and religious tracts," he says, "and the absence of all caviling, whether from regard to the place or any other cause, are favorable to the influence of the truth upon the heart." The only girls' boarding school sustained by the mission is at Madura East; and but one of its pupils is from a heathen family. A free school for heathen children, and a girls' day school, are supported by friends of Mr. and Mrs. Shelton in the United States; all the pupils except three being from Roman Catholic families.

The village congregations are receiving gradual and substantial accessions. This department of labor could doubtless be rendered more efficient, had the brethren more time to devote to it. An extract from the report of one of the catechists will give some idea of its promise. In speaking of a particular district committed to his care, he says: "About six or seven years ago, the people of this village were all alike utterly ignorant of the means of obtaining eternal felicity. While in this state, it pleased the Lord to incline their hearts to receive that word which they before despised. A school was established in the year 1846, and was visited twice a week by the catechist, who would then teach the people. In the year 1851, I was sent there. The people have now thrown aside their evil habits, and are anxious to attend to the means of grace. Ten of them are members of the church. Others also of this place have changed their minds, and are convinced of the existence of the only true God. This year our people are more prompt in attending the prayer meetings, and exhibit greater diligence in studying the lessons assigned to them, than in the preceding year. They are strict in leading an exemplary life, as well as fervent in prayer for their relatives." The report from other places is to the same effect. "In all parts of my field," Mr. Rendall says, "there seems to be a call to go forward. There has been a gradual but sure growth in the village congregations for the last four years; and the prospect is better than ever."

*Tirupoovanum.*

This field is in charge of Mr. Rendall; and its church statistics are reckoned with those of Madura East. "The prospect in this region," Mr. Rendall says, "begins to brighten a little. The catechist, I believe, is doing well." A few families have asked to be taken under the care of the mission.

*Madura Fort.*

This station is in the city of Madura; and the missionary force assigned to it is brought into daily contact with its busy and bigoted masses. "Although the progress of the work is slow," Mr. Muzzy says, "it appears to be real and steady, and at the same time preparatory to a much greater work." The conduct of the church members has been to a good degree exemplary. One case of discipline has occurred; but the offender has apparently been reclaimed. It is expected that six persons will be admitted to the church at an early day.

Some who were under instruction a year ago, have since left the teachings of the mission; but a greater number have been received in their place. "The prospect now is," Mr. Muzzy says, "that the increase of the congregations in this field will be limited only by the want of funds." It is understood that the schools heretofore sustained for the children of heathen families are now to close. The English school is still large; and many applicants have been rejected. The English residents defray a part of the expense.

*Mandalasalie.*

Mr. Taylor has been unable to bestow as much labor upon his field during the past year as he could have wished; but he is animated by the signs of the divine presence and favor which he sees on every side of him. The boys' boarding school is doing well, all the pupils being from Christian families. The girls' day school has suffered somewhat from the unavoidable absence of Mrs. Taylor. From the village congregations the report is quite favorable.

Our brethren have forwarded copious extracts from a communication of Henry Zilva, a native licensed preacher, who seems to be a faithful fellow-worker unto the kingdom of God. A part of his report is as follows: "When I came here, there were twenty village congregations connected with this field, including those on the sea-shore and river side to the north. I have often visited the congregations of the station; and I am happy to say that not once have I felt discouraged, or that it was unprofitable to go among them. The more I visited them, the more my heart rejoiced. They were always very glad to see us come; and when we leave them, they tell us, 'You must come here often.' The congregations within three or four miles of the mission house have especially given me encouragement, and much more satisfaction, than those which I have been unable to see except once in each month." "The word of God has touched the hearts of many. The Holy Spirit has taught this poor blind people, who formerly knew nothing, and of whom I so much doubted before. Now they call upon the name of God, sing his praise,

pray in public, and in their houses too keep the Sabbath day holy, learn to be patient, teach their children the Ten Commandments, the Lord's prayer, singing, &c. In public meetings our people get up and exhort others to love the Savior Jesus, through whose merit alone they can obtain remission of sin. This they not only do while they are with us, but when absent from us too. When they go out to reap, and do early work, they are not negligent in this. Last Sabbath afternoon I went to a village near by, to have a meeting with our people in that place. A few men and women from Valenoor also were there. I asked one of them to pray. He answered me, 'I do not know how to pray.' I then asked a man of the village where I went to pray. He prayed. After prayer, three of our men got up, and spoke about their former heathen ceremonies, and about the love of Jesus Christ to sinful men. I followed them in explaining the truths of Christianity. To conclude, I asked a church member to pray, intending myself to follow after him for God's blessing. No sooner had the man done praying than I opened my mouth; but immediately I heard one praying. This was the man who answered me, 'I do not know how to pray.' He is now satisfied, and wants to pray always. Another man, after meeting, told us, 'Yesterday I plucked some ears of grain in a field, and gave them to my daughter to carry home. She entirely refused, saying, "It is stealing." She would not carry it home.' "Our people are willing to contribute to the Benevolent Society. Every Sabbath many give one or two cash, grain, &c. Last Sabbath a man brought a pumpkin, saying, 'This is from my little garden.' We sold it for one anna. Last year, forty-five were admitted to the church. They are all now in good standing, except one who has been called away to that peaceful abode. She died in the faith of her Savior. In conclusion, I have to say that the aspect of this field is inviting and very encouraging. Calls for Christian instruction from more and different villages are increasing; and there are still many places more in this field where the gospel has not been introduced as yet. If three missionaries are here in this field alone, they will find work enough to do, and more too."

### *Parumalie.*

Mr. Herrick has retained the charge of the seminary during the past year. It is expected, however, that Mr. Tracy will resume the direction of the institution. The conduct of the students has been good, except in a single instance. Ten have been received into Christian fellowship. Mr. Herrick says: "The religious state of the seminary is encouraging. I have never been better pleased in this respect than during the past three months. Several have been accustomed to

attend a weekly inquiry meeting; and they seem seriously desirous to know and do the will of God. The number of such who are not members of the church, is ten or twelve." Mr. Winfred, heretofore the principal native teacher, has received a license to preach the gospel, and assumed other responsibilities. "In taking his leave, he made an affecting and most appropriate address, selecting for his motto, 'Hitherto hath the Lord helped us.'"

The present head-teacher, Albert Barnes, makes the following statement respecting the institution: "Though we have not experienced any visible outpouring of the Spirit of God, we have had sufficient evidence that the Lord has been with the students, and fed them with the milk of his word. The church members have not only been diligent in their private devotions, but also accustomed to talk with the impudent boys on the subject of religion, and to pray with them. The extension of the Redeemer's kingdom all over the world, particularly among their own countrymen, has been a delightful theme with them. In behalf of it they make earnest supplications to the throne of grace. They have been very willing to contribute for benevolent purposes. Their dinner every Thursday, and daily half a measure of the rice allowed for their food, they gladly part with for these purposes; and they also contribute something monthly." The good flowing from this seminary, in various ways, is abundantly evident from this report of the mission.

### *Tirumungulam.*

Mr. Noyes has been the resident missionary at Tirumungulam during the past year; but Mr. Herrick has retained the charge of a part of the field. Both the brethren have made a favorable report. They first adduce the testimony of Vathanayagam, a eatechist employed by the mission, who says: "The praise of every Christian should be given to God; for he has greatly blessed this field. No one who has not known it for the past three years, can fairly estimate its present condition. Formerly only six or seven congregations enjoyed the stated means of grace; now sixteen congregations have privileges, which neither the world nor the devil can give their followers. The fortifications and strong walls, which the prince of this world has raised, are about to be broken down on every side at the sound of the gospel; so that the soldiers of Christ may go up and take possession. Those who lately reproached the word of God as the mere counsel or work of men, now gladly hear and solemnly accept the same, as the only living word that make them wise unto salvation. People of different castes are more and more added to the congregations every month." And

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the same native brother makes the following statement: "All the church members, and most of the nominal Christians, regularly attend the Sabbath meetings, without going to work. Our people at Mullankinern, spend the whole Sabbath in reading, conversing on religious subjects, singing and praying. All desire us to have prayer meetings in their own houses, considering that it will be very useful to their women. They cheerfully entertain Christ in their houses, as well as in their hearts. The love of comedies and festivals, and the lascivious songs and evil speakings and evil practices, which I observed among them when I first visited them, have now ceased. The heathen around them all see that their character has greatly changed. They seem to follow their Savior. Some people at Parioor, who were drunkards before, have for the past six months abandoned their evil practices."

Mr. Herrick thinks that the impression received from the report of Vathanayagam is "very nearly correct." And he adds, as his own independent testimony, "There has certainly been much more visible progress in that field the past year than in any one before. Nearly two hundred persons have joined the congregations; and hardly any are known to have gone back. There are persons under instruction in fifteen or twenty villages." Mr. Herrick also states that when he was last at Mullankinern, he admitted four men to the church, who not only gave the usual proof of their renunciation of caste, but said that their old gooro had taught them not to observe caste distinctions.

The opinion of Mr. Noyes respecting Tirumangalam may be inferred from the following extract: "On the whole, I have occasion to rejoice that the Lord sent me, as soon as I joined this mission, to just this place. A better field of labor I would not ask for. I am persuaded that the work here, under faithful superintendence, and with the blessing of God, will increase more and more; and that whoever shall have the happiness of entering into it, may gather a plentiful harvest."

Mr. Winfred, a native preacher, has spent a part of the year at Mullankinern; and he has given a very interesting sketch of his labors; but it must be passed by for want of room. There are more than eighteen villages within five or six miles of this place. "In most of these," he says, "the gospel has been preached by the catechist, and especially by the members of our congregation; every one of whom feels that it is his duty to tell something about Jesus Christ to the neighboring villagers, whenever he goes among them on business. In some of these villages the people are well disposed towards the Christian religion, and listen to the word of God, whenever it is preached to them."

### Sivagunga.

Mr. Chandler's report is less cheering; for it has been found very difficult, to the present hour, to make a decided impression on the population of Sivagunga. Still a brighter day seems to be approaching. "For some time past," writes this brother, "I have been accustomed to preach in and about Sivagunga more than formerly; and I am received far better. To the north of this place, in Poogoody, where there was a congregation several years ago among the higher castes, but which was afterwards suspended, there is now a movement which, I trust, will result in good." A native fellow laborer, Breckenridge by name, also says: "We have more encouragement this year, than we had the last. The Spirit of the Lord has now made an entrance for the truth of the gospel; and the power of it seems to be working gradually."

### General Remarks.

Having taken a brief survey of the different stations under the care of the Madura brethren, let us listen to a few statements of a general character.

### Native Agency.

The raising up of a body of active and faithful native assistants must be regarded by every well conducted mission as an object of prime importance. The Madura mission has paid special attention to this matter, and not without some degree of success, as will appear from the following extract: "We are more and more satisfied," these brethren say, "respecting many of our helpers at least, that they are true yoke-fellows; that they are susceptible of greater improvement; and that it is for us to consider well how we may make the best use of their talents. A native's knowledge of character is proverbial. The attainments of some are good; and their acquaintance with the field and the progress of the work must in some respects be better than ours. They have, during the year, of their own accord formed a new Native Evangelical Society; and with general interest and much zeal they have entered upon the work of supporting it. We believe that it is safe, under God, to rely on some of them more than we have done; that, properly superintended and advised, they are the laborers we need; and that, in God's providence, the time has come when it is incumbent on us to put more responsibility on them. This responsibility, if it is not too great for them, will do them good." The friends of missions will rejoice that such a testimony is uttered in behalf of these "fellow-workers unto the kingdom of God."

*The Churches.*

If any one will take the trouble to compare the statistics of this mission for the last five years, he will see that the additions to the churches have increased in a very gratifying ratio. And it is particularly worthy of notice, that the accessions are coming largely from the villages. Our brethren say: "Formerly those who joined our churches, with rare exceptions, were from our schools, or looked to us for employment as catechists, readers, &c. Now it is different. The supply from our schools, if we may so speak, we may hope will not be less than it has been in former years. But a new and effectual door is opening before us. Can it be supposed that among those in our congregations who call themselves Christians, most of them constantly well instructed in the word of God, there will be no true conversions? Why should we be without faith in God's word?" With the ordinary blessing of God, the number of admissions to the churches from this source must regularly increase. Knowing this, our duty and that of the Board, so far as this matter is concerned, will become quite clear. We call attention to the subject, that the proper deduction may be made."

*Village Congregations.*

It will be seen that the missionary work in the villages has assumed very special importance. Indeed, our brethren are greatly cheered by their prospect in this direction. As grounds of encouragement, they mention the increased stability of the various communities which they have formed, and the wider prevalence of the spiritual element among them. The accessions to the churches from the village congregations are more than they have ever been before; and the mission are permitted to report reformation in morals, larger contributions for benevolent objects, more earnest efforts for friends and others who are in a state of impenitence, and a more abundant spirit of prayer. The closing remarks of the mission on this topic are as follows: "We believe there is a work of God's promotion going on in these congregations. We would sit at his feet as children, and let him direct it. We are in so many senses foreigners, that it is not right to be too meddlesome. It is ours to increase the knowledge of God's word, and instill its unchangeable principles. These will sanctify the soul. These will root up every plant which our heavenly Father has not planted. Give us people who have faith in God, and we need not fear that our labor will be in vain."

*Plea for Aid.*

After presenting the various facts and suggestions which it seemed important to embody in this annual report, the mission make a brief

allusion to their wants. More missionaries and larger pecuniary appropriations are needed. Our brethren say: "We believe this mission to be worthy of support. We speak not this in honor of ourselves; but we believe that God designs to honor his name by its instrumentality. He is raising up an excellent native agency; and he is infusing his own spirit of love into the churches. Abandon us not; for God has not forsaken us. Send us men; for we shall not continue always, by reason of death. Send us men to co-operate with the native helpers, both in retaining what we have already, and in lengthening the cords of our tent. We ought not to be straitened in means for continuing and enlarging our schools, and increasing the number of our catechists. Mr. Herrick says, in his report on this subject, 'We need more missionaries, but not more than we need good natives to help us. With an increase of missionaries, these would be needed; and without such an increase, they certainly are needed. If we could only have a good catechist in every village where the people would be willing to receive him and listen to his instruction, what a change should we soon see!'" Will any one affirm, after looking at this imperfect presentation of the state and prospects of the Madura mission, that the plea of these brethren ought not to meet with a prompt and generous response?

**Kolapoort.****ANNUAL REPORT.**

In making his first annual report from Kolapoort, Mr. Wilder states that he met with a very determined opposition at the commencement of his labors. Indeed, a petition was addressed to the government by certain persons, praying that he might not be allowed to remain in the city. Being unsuccessful in this endeavor, they next adopted the non-intercourse policy. But it was soon discovered that some of the natives would not be bound by any injunction, having this end in view, that might be laid upon them. "In the course of two or three months," Mr. Wilder says, "we found a good number of hearers at our preaching services; and a few children began to attend our school."

*Preaching—Books and Tracts—Schools.*

There has been preaching at two places on the Sabbath, as also a daily service at one of them. For a part of the time, moreover, a bi-weekly meeting has been held at the military bazar. The Sabbath and daily exercises at the house of the missionary are not included in the foregoing statement. In speaking of these services, Mr. Wilder says: "They have been attended quite irregularly, sometimes by a few persons only, and

sometimes by many; but generally my hearers have listened with the curiosity of men who had never heard the gospel before. A few of them, from time to time, have manifested much interest in the truth; and no less than five, during the year, have requested baptism. Much labor was bestowed upon these, in the way of special instruction; but, wishing to give ample time to test the genuineness of their convictions, none were received; and recently some of them have found it necessary to remove to a distant part of the country, and are no longer under our influence. We are still interested in them, and hope to hear that they are gathered into the fold of the great Shepherd." In addition to the labor performed at Kolapoer, Mr. Wilder has spent five or six weeks among the villages, where he has generally found a willingness to hear his message.

The issues of the press have been employed as auxiliaries in the missionary work, more than two hundred thousand pages having been sold or given away. "No instance has come to our knowledge," the report says, "in which our publications have been destroyed or treated with contempt." A school-book has been revised for a second edition; and not a little time has been devoted to the translation of a class-book for theological students.

Regarding a good system of vernacular schools as of special importance in the early stages of a mission, Mr. Wilder has endeavored to introduce this instrumental. His first efforts were not particularly encouraging; but he has at length established four schools for boys, and one for girls; the number of pupils in all being two hundred and twenty-five. "The catechetical and Scripture lessons required of the scholars will give them, in the course of a few years, as much knowledge of the gospel as the ordinary Sabbath schools in Christian lands communicate."

### Hasbeiya.

#### ANNUAL REPORT.

#### *Light and Shade.*

THE Rev. John Wortabet resides at Hasbeiya, and has charge of the interests of the mission in that neighborhood, Mr. Thomson having the supervision of his labors. Our native brother "has proved himself to be entirely competent to fulfill the duties of his important post; and throughout all the dangers and trials of a very disturbed and critical year, he has maintained his position with courage, and prosecuted his work with unabated zeal." He has been greatly embarrassed and hindered by political troubles, which are sure to be found at Hasbeiya, if they

exist any where. "The almost total state of anarchy in this strong-hold of outlaws," Mr. Thompson says, "has had a very injurious influence on the spread of the gospel." There have been dissensions in the church, moreover, which for a time were more disastrous still.

But the storm, so far as it affected the harmony and co-operation of Christians, has passed away. "We trust," says Mr. Wortabet, "that the presence of the Lord often refreshes our meetings; and his holy word is doing its sure and silent work in the hearts of his people, fitting them more and more for the grand assembly of the saints in heaven." The entire Protestant community is becoming more compact, orderly and efficient; and it is endeavoring to erect a house of worship, having subscribed cheerfully therefor. And when it was told in Hasbeiya that English Christians were about to send a million of Testaments to China, twenty-eight dollars were collected and transmitted to London in aid of the object.

#### *Ibel—Rashia.*

Ibel has also suffered much from the general anarchy of the country. The enemies of the truth have been emboldened; and some of its professed friends, for a time at least, have drawn back. But a few have remained faithful. Mr. Thomson speaks of one as follows: "Yacob el Hakim, being obliged to suspend his school most of the year, has made two extended medical tours; and, in connection with another of our teachers, a warm-hearted Christian, has preached the gospel through the villages to the south as far as Nazareth. He kept an extended journal of his travels and labors, from which it is manifest that he met with surprising success in that dark region. In one village, after visiting from house to house for some time, he was invited to preach in the church on the Sabbath; and accordingly the entire community listened for two hours to the word of God, for the first time in their own church. In consequence of these labors the whole village, with the priest at their head, declared themselves Protestants, and went to Nazareth to be enrolled with the Protestant community of that place, under the care of our Episcopal brethren from Jerusalem. In his last tour, he reports fifty men in Razy, another village not far from Nazareth, who have adopted the same course; and he met with great encouragement in several other places. Indeed, he has become so much interested in this work, that he does not wish to confine himself any longer to teaching school; and I have accordingly given the school in Ibel to the son of another of our Protestants, who promises to make a good teacher. These tours are made wholly at his own expense, and he has been able to support himself by his medical practice."

A native of Rashaia, Elias Yacobe, spent the summer of 1853 at Abeih, in the study of theology; and he is found to possess "uncommon preaching talents." On leaving Abeih, he returned to his home; where he has labored since, as also at Ibel. The Protestant community of Rashaia has received several important acces-

sions; and there is an interesting work at Khairabeh, a village lying a short distance to the south-west. "Wherever our native brethren go," Mr. Thomson says, "they report an unusual desire among the people to hear the word of God. The door is open."

## Miscellanies.

### SKETCH OF LEW-CHEW.

MR. S. WELLS WILLIAMS, of the Canton mission, has had peculiar facilities for making himself acquainted with the people of Lew-chew, called by the natives Doo-choo, and by the Japanese Rio-kiu. In addition to the means of information which his long residence in China must have secured for him, he has visited the island, in connection with the squadron under the command of Commodore Perry. Presuming that any reliable statements in respect to this singular community must be interesting to the friends of missions in this country, he has transmitted to the Missionary House a valuable paper, the substance of which will now be given to the readers of the Herald.

### Physical Geography.

The kingdom of Lew-chew consists of the island bearing this name, the various small islands lying around it, with the entire Madjicosimah group on the south-west, the whole number being thirty-six. The island of Lew-chew is about sixty miles long, and from twelve to fifteen wide; and it is nearly equi-distant from Japan and China. The outline, as seen from a ship's deck, offers no prominent elevation, to break the gentle undulations of the horizon-line; but the landscape, nearer the eye, is variegated and agreeable. The prevailing rock, in the southern part, is limestone, overlying friable granite; which last appears in the north, to the exclusion of others. Coral reefs line the shores; and in some places they seem to have been thrown up by volcanic agency, or to have been raised, so as to form ledges along the beach.

The climate is one of the most delightful and healthy in this region of the world. Seldom is it cold enough for furs; and its summer heat is cooled by the easterly and south-westerly winds, which alternately sweep along the coasts. The vegetation partakes more of the tropics than the adjacent coasts of China; while its grasses show its proximity to the temperate zone.

### Cities and Villages.

Napa, or Nafa, lies on the river, the mouth of which is known as Napa-kiang; and it

stretches inland from the beach for more than a mile, most of the houses being in view from the anchorage. Shui, or Shudi, is the residence of the court, and is prettily situated on the ridge and side of a hill, about three miles from Napa, the two being connected by a broad paved road, in some places elevated above the marsh with great labor. Shui is a well built town; and the stream which runs down the hill, adds greatly to its appearance. The waters are collected into pools and tanks for the convenience of the people; and its banks are connected by stone bridges of great durability; while the houses are scattered along the steep sides, intermixed with ledges of stone and trees in a most picturesque manner. The palace is a collection of large buildings, inclosed and defended by a stone wall of great solidity, and so situated and arranged as to give the spectator the idea that it could be used, and was intended to be used, as a fortress in case of need. The buildings themselves are of an ordinary description; but the flights of stone steps, the ornamented triune gateways, and the paved court-yards, with detached trees and arbors, exhibit some skill. The three largest buildings face one court; and though they may have once done credit to their occupants, they are sadly neglected, and now look more like fancy barns than palatial halls. The roofs are made of tiles laid in ridges, as in China, and adorned with some ornaments on the top.

The streets of Napa and Shui, are partly macadamized, with open gutters at their sides; some of them are wide enough for carriages, which have never yet rolled over them. The road between these two cities is well paved; but elsewhere the common highways are rough, stony and painful to the feet; and they seem to have had no mending since they were made. The markets are held in the squares and corners of the streets, and present only a miserable assortment of the commonest necessities of life.

The villages are often prettily situated; but all of them exhibit proofs of the poverty and oppression of their inhabitants. One of these, lying north of Napa, named Widumai, is embowered in a grove, so as to be nearly invisible to one approaching it. The streets are bordered with bamboo hedges,

whose tops meet overhead; and the yards around the houses are inclosed with the same, so that each dwelling is embosomed in a bamboo grove. In other villages, hedges of this grass are clipped and reduced to the same size as the stone walls; and the alternation of the two produces a very agreeable effect. One object of every householder, in making the inclosure around his dwelling, is to prevent the passer-by from looking into his yard, either by erecting a dead wall in front of the gateway, or placing the entrance at right angles with the street. Most of the houses in the villages are thatched huts, with a pent on the top of the roof, and panels to inclose the rooms; their whole aspect indicates poverty, uncleanliness and toil.

#### *The People.*

In stature the natives of Lew-chew rank below their neighbors; but they are compactly built and well-proportioned. The average height of a boat's crew of a dozen able-bodied men was found to be five feet one inch; and the mean of a company of the gentry, which class is noticeably taller than the laborers, would not exceed five feet four inches. The women would probably not average five feet.

In general the people are healthy, though their countenances indicate the depressing effect of unremitting labor. The serious aspect of the Lew-chewans strikes a visitor as soon as he lands. Groups of women, with children around, are seen along the highways. The wrinkled, grizzled, and care-worn countenance of these poor creatures offered a melancholy proof of their toil and exposure, and the low position which they hold in society. The women do most of the marketing; and in the principle market of Napa five or six hundred are often seen at once, each attending to her basket or stall. Ladies seldom go out on foot. Those of the better sort, seen abroad, wore a long robe over the other gown, fastened only at the neck; and their sandals were like the men's.

The color of the Lew-chewans is a pleasing reddish olive tint, presenting a lighter or darker shade, according to exposure. In general, however, it is darker than that of the Chinese. The peculiar obliquity of the eyelids of the latter does not appear so marked in the former; nor are their cheekbones so high. This, with their low stature, may be regarded as a proof of a different and southern origin. The population of the island is supposed to be more than one hundred thousand, nearly one half being in Napa and Shui, and the rest being distributed among the villages.

#### *Products of the Soil.*

The greatest part of the population is engaged in agriculture; and the fields show abundant evidence of the unceasing toil bestowed upon them, in which the women take a large share. The rice is transplanted,

as in China; and when we were there, the crop was likely to prove a heavy one. Taro plants are often scattered among the rice, ready to be gathered after the harvest of the latter. Sweet potatoes, tobacco, pulse, and other vegetables are seen in small plots, forming, as one surveys the landscape from an eminence, a diversified contrast with the patches of grain. The whole scene suggests the idea of a variegated chess-board; the charms of which are much heightened by the copes of trees on the side and tops of the hills, and the plats of the greenward.

But the productions of Lew-chew are less varied than those of China or Japan. Eggplants, cucumbers, squashes, melons, and the water-lily, in addition to those already mentioned, are common vegetables. Wheat, two kinds of millet, maize, tobacco and sugar-cane are raised for home consumption. Fruits are not abundant. The banana, peach, orange, lime and guava are known; but they do not receive much attention; and few trees are seen.

Timber and fuel are supplied from the forests in the northern part of the island, among which the camphor and tallow-tree are found. The environs of Napa and Shui are adorned with copes of pine; and many single trees tower above the rest, their branches presenting a flat top, and thus imparting a peculiar aspect to the landscape. The bastard banian is common. Its flexible branches are often trained along the tops of walls, clipped and shorn to the same size as the wall, the two forming a pleasing contrast. Groves of large trees around the palace at Shui, with ponds and summer houses prettily located, add much to its beauty.

#### *Dwellings.*

The arrangement of a Lew-chewan dwelling is very simple, it being fitted only for a warm climate, and so open that in the latitude of 26° north it must often prove an indifferent shelter. The roof is supported by a double row of posts, on its sides, about four feet apart; and beams extend across to assist in upholding the roof in the centre. These beams and the rows of joists running across, as well as the inner of the two on the outside, are provided with grooves, in which panels slide, so as to form, when closed, the sides of the house and the division of the rooms. The floor is elevated about two feet above the ground; and it is usually covered with stuffed mats an inch thick, on which are sometimes spread felt carpets. The space between the outside posts forms a porch, sheltered from the rain. In unpleasant weather sashes, covered with oiled or thin paper, are slid along the inside grooves, imperfectly supplying the place of glass, and furnishing a twilight to the inmates, who warm themselves with braziers of charcoal. The porch serves many purposes; and parts of it are partitioned off in the rear of the houses; so that the whole establishment is under one

roof, and, if occasion requires, can be thrown into one room. No chairs or tables are seen in the houses, all persons eating and sleeping upon the soft mats. Upon these visitors are received. A few low stands are used for writing-desks; and there is something like a raised divan in a few houses, for articles of curiosity, however, rather than for lounging. The mats and felted carpets harbor an abundance of fleas; and mosquitoes annoy the inmates. But houses of the better sort are cleanly; and their panels are frequently ornamented with scrolls and pictures of an ordinary character.

The habitations of this people are usually placed within inclosures, the walls of which are six or seven feet high, and surmounted with plants, completely concealing the house. These walls are built of unhewn stone; and some of them are beautiful, from the manner in which the pieces have been fitted together in a cyclopean style, and the surface afterwards pecked smooth with a hammer. In a climate where no frost is known, such structures remain for ages; and some of those seen in the streets of Napa may be two centuries old. No walls of squared stone were seen.

The entrance to each yard is usually at the end of a short lane running up from the street; but no passer-by can look within. The edge of the roof is often so near the wall as to exclude both the wind and the daylight; so that the lodgers must have a dreary apartment in bad weather. To our view, a Lew-chewian house is a naked and comfortless abode; but the natives have seen nothing better; and their wants are easily satisfied.

#### *Dress.*

The dress of the Lew-chewans consists of loose robes, not unlike night-gowns, lapping over in front, and secured by a girdle. The capacious bosom, thus made, is usually pretty well filled with a variety of papers, books, and other articles, so as to give the wearer a corpulent appearance. The feet are protected by grass sandals, fastened by a strap passing between the first and second toe. On formal occasions socks are worn, provided with a thumb to accommodate the sandal strap. The gentry wear one, two, or more robes, according to the weather. The poor of both sexes have only one; and thousands of laboring men have none at all, the waist-cloth forming their only covering. The women are always modestly dressed. The men wear two hair-pins of brass or white copper to secure their hair, which is done up in a coil on the top of the head, with a bow above the coil, through which the large pin is thrust. Much time is daily spent in arranging and oiling this trousseau. One of the pins has an ornamental end, like a flower, nearly an inch broad, which always points forward. The other is not much unlike a skewer, four or five inches long, and thrust in sideways, so

that it is easily taken out without disarranging the coil.

Females collect their hair in a knot on the side of the head, where the ends are kept from falling over the shoulders by a skewer. It is abundant and coarse; and the ends soon loosen; so that the head-dress becomes disheveled, giving the women a slatternly look. All married women tattoo or color the back of their hands and fingers blue, a custom which is said to have originated from a desire to imitate and commemorate the conduct of a faithful wife, who, under circumstances of peculiar trial, disfigured herself, so as totally to destroy her beauty that she might preserve her honor. Neither sex wear any head-dress; but official rank is denoted by an oblong flat-topped cap, covered with red, yellow, purple, or variegated silk, the last being the badge of the highest. In rainy or cold weather, an overcoat of thick cotton, forming a comfortable defence, is worn by the gentry.

#### *Animals.*

The animal food of the people is principally fish, pork and poultry. Beef and goat's flesh are less used, the former very seldom. Sheep are said to be unknown. Cattle are used in ploughing; but the breed is small, and cannot be of very much service. No buffaloes were seen. The horses are small and well-proportioned; but they are so under-fed and over-worked that they excite one's sympathy, as they stumble along under their heavy loads. Instead of carriages, small sedans are used, the poles of which run over the top; and the person within sits in a very confined space. Horses are also used for rides; but the bare saddle ribs, and stirrups as long as the foot, are exceedingly irksome to the rider, who mounts them the first time.

#### *Boats and Vessels.*

The boats are remarkably rude. When it is remembered what beautiful models have been before this people, both in Japan and China, one would have expected something better than an open scow, paddled by boatmen seated on the gunwale, or a canoe that can hardly accommodate two persons. The junks which leave the port, are built precisely like their Chinese model; although Japanese vessels, presenting much better forms, are constantly in the harbor. There may be some prohibition, however, to prevent the copying of the latter. The canoes have no out-riggers; and in all things relating to shipping, the Lew-chewans have not equalled their neighbors.

#### *Language.*

The language of these islanders is a dialect of the Japanese, differing so greatly, however, that the people of the two countries cannot readily understand each other. There is more dissimilarity than we find between contiguous dialects in China; and

if natives of Japan and Napa, ignorant of writing, endeavor to interchange ideas, it must be done very imperfectly at first. The sailors from Satsuma are seldom seen in the street; but probably they have little oral converse with the townsfolk of Napa. Chinese literature is more prized than Japanese. The writings of Confucius and Mencius are studied, and made the basis of morals and state policy. Japanese editions of these works, provided with the necessary tenses and inflections to facilitate the perusal, are used in the schools, where the sons of the gentry are taught the Chinese characters through the medium of the Japanese, pronounced according to their own patois. A more circuitous route to knowledge can hardly be instanced. The system of literary examinations and degrees, known in China, has not been introduced. All educated persons endeavor to learn to speak Chinese; and many of them attain much readiness, adopting the Peking pronunciation. No books are seen for sale; and few or none are prepared for the mass of the people; who are consequently left uneducated. No advertisements, handbills, signboards, edicts of government, placards, or writings of any sort, were seen either in Napa or Shui; whereas in Chinese towns the walls are covered with gaudy placards.

The Lew-chewans clip their words much more than the Japanese. The elision is frequently in the middle of a word, when a consonant is dropped, as in Shui for Shudi. In consequence of this peculiarity, it is sometimes difficult to catch the true sound; and it is still more so to obtain it from the written syllables. One person, moreover, may enunciate the words slowly, when he is asked to do so; and the next speaker will utter them so rapidly as to render it difficult to detect them. The Japanese take no pains to assimilate the Lew-chewans by teaching them their own language, or introducing among them their institutions, or sending colonists to the island, satisfied not to interfere with internal matters, if the revenue is paid, and the rulers remain docile; and in respect to keeping the mass of the people in ignorance, they can safely count on the assistance of the gentry.

#### *The Arts of Life.*

Workshops are found in various places, occupying favorable positions near the markets; and as their fronts are open to the street, all the operations of the workmen can easily be seen. The mechanical arts are at a low point among the Lew-chewans, judging from these shops, in which one sees tools and manipulations strikingly resembling those of the Chinese. Near them, however, we find a pleasing activity and show of work, compared with the melancholy aspect of the streets made up of dwelling-houses, where a few idlers or hucksters only are seen passing along, or leaning against the walls.

In some respects, the people have apparently lost some of the skill which they

once possessed, if we may judge from the ancient causeways and bridges near Napa. Carpenters and blacksmiths, with two or three silversmiths employed in making hair-pins, were noticed. Rude looms are common; and near them we usually saw a bamboo spinning-wheel, both worked by women. The cotton is bleached, and generally woven in checked patterns. The cheaper fabrics are almost transparent, from the open way in which they are woven. Dyeing and bleaching the thread, and stamping the cloth, are both practiced; the latter by means of a small block of wood dipped in a dye, and then stamped with a hammer. Probably a portion of the cloth used may be brought from Satsuma, and most of the silken articles from China and Japan; for pieces of Japanese cotton were procured; but no statistics have been obtained respecting the commerce of the kingdom.

#### *Religion.*

The religion of the Lew-chewans partakes of that of their two neighbors, from whom they have derived most of their civilization. They have ancestral worship, the ritual of which is mainly taken from the Chinese; from whom the adoration paid to Confucius is also derived. The temples are numerous. They are among the best structures in the island, affording lodging-places for travelers within their precincts, as well as dwellings for the priests. The latter possess but little influence in the government; but they seem to receive a good support from devotees. The worship of stones and of the bastard banian are common, the former being to propitiate the gods of grain, the latter to obtain long life. The appearance of these venerable trees, carefully guarded by a stone wall, suggested the idea that they might resemble the groves mentioned in the Bible. Most of the temples are protected by hideous and gigantic stone images, placed each side of the gateway. Within is to be seen the triad of Budha, past, present and future.

Great expense is bestowed upon the graves, some of which, one would infer from their size and solidity, cost more than the dwellings of their tenants when alive. Some are dug out of the rocks and hill sides; and others are constructed of stone-work. They are shaped like a horse-shoe, or, as some have said, an arm-chair; and perhaps they were copied from those in the south of China. None of them contain epitaphs or inscriptions; but they exhibit the careful attentions of their owners in their neat appearance. The bodies are placed in the tomb through an opening in the back, made by removing a stone, which is securely replaced. Many are quite empty; and apparently they have been abandoned for ages. In them relics of the dead, such as bits of bones, rags, &c., are sometimes seen. These cemeteries are met everywhere; but the favorite positions, as in China, are where the spirit can have a view

of the water. Scores of them are seen along the seashore; and they form a conspicuous feature in the scenery between Napa and Shui. The regard for the dead extends even to those who have been buried on the island by foreigners, in a piece of ground near Tunai set apart for the purpose. Over their bodies the government ordered a tomb of stone-work to be immediately erected, without solicitation or remuneration.

#### *Funerals.*

The Lew-chewans pay great attention to funeral rites. The mourners are accompanied by friends of both sexes, clad alike in robes of dirty white cloth. Boys, bearing banners, take the lead, walking in regular order, followed by the men, two and two, the male mourners coming after the friends. The last assume the appearances of the deepest wo, crying in the loudest tones, and many of them supported by domestics in the excess of their grief. The coffin, carried by four men, is hid from view in a red lacquered bier, and supported on each side by men holding banners aloft. The children walk in front of it, and the female mourners and assistants behind, all of them uniting their wailing with the men in a lugubrious concert, which can be heard a long way. The disheveled appearance and neglected apparel of all the women adds to the gloom of the cortegia. As in China, no priests accompany the procession; but the number of friends is a pleasant feature, not very often seen in the latter country.

#### *Government.*

The government is a hereditary monarchy; and the political institutions, like those of China, are founded on the writings of Confucius; who is highly revered here, as well as in Japan, as a wise and safe guide. The kingdom has been under the sway of the prince of Satsuma for more than two centuries; and perhaps the conquerors saw that the internal administrations of the island could be more satisfactorily conducted by adhering to old usages, and the revenue more surely collected, than by attempting to introduce a new system. Whatever may be the truth in respect to this point, however, the present government of Lew-chew is one of the most signal instances of the influence of one sagacious mind upon the views and institutions of a whole people, that the world has ever seen. The present hereditary sovereign of the kingdom is a minor, about thirteen years old; and the administration of affairs is nominally in the hands of an officer called "tsung-li kwin," or General Superintendent, usually known as the Regent, assisted by three others, called "pu-ching" or Treasurers, one for each of the prefectures into which the island is divided. Local magistrates, called "ta-fu" and "pi-ching," assisted by many police-men, are found in every place, upon whom the lowest duties of the oligarchy

devolve. At present, the Queen-dowager seems to have some voice in state affairs, probably in virtue of her relationship to the Prince. In reality, however, the Japanese residents and agents of the Prince of Satsuma exercise the ultimate control over the policy of these functionaries; whom, at the same time, they support in their executive duties. The full extent of their oversight is not easily ascertained, as they keep themselves out of sight; and a foreigner is much perplexed to understand the policy of the kingdom, insasmuch as their constant interference in it is more to be inferred from the fear in which their people and government are held by every class of natives, than from the evident and open sway which they bear.

No soldiers or arms of any kind are seen in the streets, which induced Capt. Basil Hall to infer their non-existence. The power of the government seems to be maintained by means of a system of espionage, in which the gentry act as policemen, their duty being to mark every thing which is done by the meanest person. One of the principal sources of the support of many of them is the stipend given for this service; and they earn it by going every where and seeing every thing. The servile fear which the system has caused in the mind of the lowest beggar, rendering him suspicious of his neighbors and kindred, stands in lieu of the actual presence of the officer.

It is probable that the effects of this system are more strikingly manifested in the acts of the people towards foreigners, than in their daily intercourse with each other, owing to the strictness of the laws on this point, and the greater chance of detection. The people seem to be afraid of being seen with a foreigner; much more to receive any thing from him. When a boat's crew has paddled a foreigner alongside of his ship, every man has refused to take the copper cash offered to him; and when the money has been thrown into the boat, as it was leaving the ship at dark, it has all been brought back, although it could easily have been divided among the crew. Children in the streets have refused coppers given them; and other articles more decidedly foreign have been declined, even when no one was near. When the American squadron first went to Napa, it was with difficulty that the authorities could be brought to take payment for the supplies furnished, even the Regent himself requesting that they might rather be considered as a present, in return for the sheep and oxen landed to breed on the island. In the market places, the sight of a foreigner was a signal for the women to seize their baskets and run, or else cover them with their garments and cower down themselves, hiding their faces. Beggars (of whom only a very few were seen) declined alms; and sometimes the water carriers and porters would drop their burdens, and flee into the nearest house. After a while this trepidation wore off in a measure; and it must all be taken as the

effect of this system of surveillance, rather than as an exhibition of personal fear; for hundreds of the people visited the ships, where they ran about as they pleased.

*Prospect as to a Change.*

Shut up as they are in a small island, from which they could not escape if they wished, the lower orders naturally regard their condition as the best which they can attain to; and it is probable that the rule which they are under, is exercised in a quiet and kindly manner; so that if there should be any among them possessed of more than a usual share of energy, they would be nerveless and helpless to devise plans to make a successful resistance to oppression; and they could not count on the sympathies and assistance of the masses. Every one learns to shape his conduct according to what seems to be a necessary part of the government, and to make the best of what cannot be helped. All hope of altering and improving the condition of the Lew-chewans involves the entire alteration of the principles of government; nor does it seem possible for them to learn their rights as men, so long as they are in their present thralldom. It is highly probable that somewhat of the mystery which surrounds the government of this miniature kingdom, is owing to the secrecy of the Japanese residency of several members, and perhaps an auxiliary garrison, controlling the whole, and in fear of whom the system of spies is upheld. The Japanese must perhaps be coerced to allow more freedom of intercourse, or else expelled, before the native authorities can be freed, or the people taught.

*Foreign Policy.*

The Lew-chewans, situated between the powerful empires of China and Japan, have consulted their safety by a system of strict non-intercourse; and their gentle disposition has led them to exhibit kindness to all who have been cast on their shores, or have visited their ports, prompted in a measure too by the conviction that kindness had no reprisals to fear. For a long time they were able to maintain their independence by paying homage to their neighbors; but in 1609, the Prince of Satsuma, who rules in the south-western corner of Kiu-siu, compelled their sovereign to go to his capital, Kagosima, and the subjects to pay him tribute and receive his tax gatherers. They were allowed to manage all their own internal affairs under his superintendence. No Japanese from other principalities are allowed to trade at Napa; and Lew-chewan junks can only go to Kagosima, except the annual vessel to take a tribute-bearer to Fuh-chau. This formal embassy to Peking is allowed to please the Emperor, who regards himself as the suzerain of the kingdom, and also to procure such Chinese articles and books as they need in exchange for their own produce. The Lew-chew factory at Fuh-chau costs the government very little;

for whoever goes thither, is obliged to support himself, unless he forms one of the equipage; and the rich gentry send their sons to learn Chinese literature and language, which are sure passports to office at home. The Lew-chewans, of all ranks, constantly speak of China and Chinese things with interest and respect; but they seldom refer to Japan. They never hint at the least control of that country in their affairs, and profess great ignorance of "Tuchara," (their name for Japan,) whenever it is alluded to. In all the papers which have issued from the authorities, there has never been the slightest reference to a higher control, or the admission that they were not perfectly free.

One course of conduct seems to have accustomed them in all their dealings with European ships. Until the visit of Captains Maxwell and Hall's ships, in 1817, they were almost unknown; for the group lies out of the track of ships going to Nagasaki, to China, or to South America; and the Dutch in Japan were expressly prohibited from touching at Napa, or interfering with Lew-chew vessels. Yet it is remarkable how they were passed by during the century of unrestrained intercourse between Japan and Macao and Manila, up to 1640, by all the ships frequenting those ports; so that their position even was not ascertained until this century. The accounts of Capt. Basil Hall and Dr. Macleod, detailing the agreeable reception the English had from the Lew-chew authorities, have given a charm to the people, which subsequent visits have modified somewhat, but still corroborated in many points, particularly in what relates to their mild character and treatment of strangers. We can see that on many points the rulers completely hoodwinked their visitors; for Capt. Hall seems never to have suspected the system of espionage which hung over the people, and the fear which occasioned many of their acts, by means of which he obtained refreshment and assistance at a house furnished him on shore, without remuneration. The same system of freely furnishing supplies has since been more or less continued; and the accounts of the visits of the Blossom, the Lord Amherst, and the Morrison, and the wreck of the Indian Oak, failed to explain it; while all of those ships enjoyed its benefits, and rather fortified Capt. Hall's accounts. It was not until a residence was had among them, that it became practicable to ascertain the hidden parts of the system, and the extraordinary extent to which the policeman is employed. What punishments are inflicted, has not been ascertained; but they need not reach life to account for the results among so mild a people. Imprisonment, bambooing, with seizure of property and torture, are dreadful alternatives to disobedience, where fear has influence enough to make a man run at the shake of a fan. To say that the traits of character here seen are those of a weak people, conscious of their inability to resist any force, is only another mode of describing the effects of the system which has

paralyzed their energies, and led them to a full conviction that safety is to be found only in entire submission. They may have been alarmed by idle reports of the power and vengeance of their visitors to do much to keep them in good humor; and the rulers could afford to give that which cost them but little, and brought with it a certainty of gratitude and kindness from the recipients. While we willingly admit the good feeling shown in thus treating "far-traveled strangers," and give the people all praise for their real courtesy, it would have been pleasant to find it springing from a higher principle than abject fear.

#### *A Problem.*

One cannot but observe, when considering this little kingdom on the confines of the vast Pacific, the effects of a well organized government in all its branches, supported and recommended by acknowledged principles and institutions and a system of jurisprudence and education, in preserving the nationality of the people, obtaining the respect of their neighbors, and on the whole securing the necessary comforts of all its subjects. Here we see a population, inferior to Hawaiians and New Zealanders in personal prowess, intelligence and activity, enjoying greater comforts, maintaining their position, and securing the respect of their two powerful neighbors, from whom they have de-

rived nearly all their civilization. All their institutions are acknowledged, and nothing rests on brute force. Confucius is the standard of right, and not the war-club. Schools, and a regular series of officers, are upheld; so that the taboo, cannibalism, and the atrocious crimes, so common in other Pacific Isles, have no countenance. The benefits of a written language are also conspicuous; and although the Lew-chewan scholar has two of the most difficult tongues in the world to master in the Chinese and Japanese, they are overcome; and he learns to read, and thereby gives his tribute to the importance and value of a written medium to perpetuate the existence of any people. A simple comparison of the untaught tribes of Africa and Australia with this secluded nation conveys all that is necessary for an argument in this behalf, to prove the necessity of institutions in elevating man.

We must respect such a people; and a fuller examination of their history, character and polity, will prove interesting to the ethnologist, as in many respects it will exhibit peculiarities. For their mildness and kind feeling they will always be honored; and this is in fact a commentary on the words of divine truth, "The meek shall inherit the earth." It is to be hoped that no European or American arm will ever be raised to destroy what China and Japan have so long respected, and which had far better be christianized and elevated.

## American Board of Commissioners for Foreign Missions.

#### *Recent Intelligence.*

**DAKOTAS.**—The friends of the Indian missions will be sorry to read the following extract from a letter of Mr. Riggs, written at Lac-qui-parle, March 9.

Last Friday our house, the one built by Mr. Pettijohn, as also our stable and hay, were burnt to ashes. In our efforts to put out the fire, we saved almost nothing. From the room occupied by Miss Spooner and our older daughters, the bedding and most of the movable articles were saved. The rest of us had no clothing after the fire, save what we had on. Our necessities were partly supplied by the kindness of our friends, the native members of the church. They have acted nobly. We saved two barrels of corn, but no flour. Since the fire, we have taken from the cellars about fifty barrels of potatoes, out of one hundred and twenty. The rest were charred or cooked. Out of a barrel of salted beef, we saved a part, some of which was already cooked. Our books are all gone, except about a dozen. We feel the loss of them much. I suppose the whole loss sustained is not far from two thousand dollars. But many things are gone, the value of which

we never estimated in money. Although nearly a week has passed, it seems to me still like a dream.

The day after the fire, I sent a messenger to Doct. Williamson; and he came up Monday, bringing numerous articles of food and clothing for our necessities; so that we are now as comfortable as we can be in the circumstances. Of all our furniture, we saved but one chair and an old bedstead. The stoves, four in number, were all melted down or broken. Almost every thing is gone, and must be replaced. It makes me feel sad often. But I know that with such a friend as our Father in heaven, we shall not be permitted to lack any good thing.

Our afflicted brother is permitted to add, however, "Last Sabbath I baptized Mr. Antoine Frenier, of whom I wrote some time since. This case of hopeful conversion cheers us in our sadness. I had appointed for his examination the afternoon on which our house was burned; it took place, however, the next day. We think that he gives satisfactory evidence of being a Christian. His kindness to us in our trying circumstances has been manifested in all possible ways. And this is true of many others."

Mr. Riggs wrote, March 21, as follows: "Through the kindness of the native church members and our friends at Yellow Medicine, our wants have been so far supplied that we are pretty comfortably situated in the church. I did not suppose formerly that I should be dependent upon Indians for a decent suit of clothes; but it is even so. My best coat and pantaloons were furnished me by Lorenzo Lawrence. And here I may say to their praise, that they offered us nothing but their 'best.' This has been very gratifying to us; not because we desired their good things, for it was painful to us to receive them, but because of the spirit manifested." The subjoined extract shows that our brother has continued consolations in the midst of his trials.

Last Saturday Simon Anawangmani came up from Doctor Williamson's place, and spent the Sabbath with us. He desired to be restored to the privileges and fellowship of the church; and Dr. Williamson wrote me, "I know of no reason why he should not." Accordingly, I invited the brethren to come together on Sabbath morning; and after considerable conversation with him we agreed to restore him. About fourteen years ago he was admitted to the church here. For several years his consistent and energetic course, as a professed disciple of the Lord Jesus, gave us great joy. He adopted the white man's dress, and went to work, fencing a field and planting potatoes and corn. As he passed through the village, the children often said, "There goes the man who has made himself a woman." His wife's friends opposed and persecuted him. No man in the village had more Dakota honors than he; that is, no one had helped to take more scalps. But for a while no one was so poor as to do him reverence. While persecution lasted, he became stronger. But by and by the enemy changed his mode of attack; and he who had endured persecutions, was drawn away by flatteries. We were then at the Traverse; and he was spending the winter there. We mourned sadly over his fall. He repented, and was restored, only to fall again. Then for years he seemed to be working iniquity with greediness. During this time we prayed for him, and often talked with him, urging his return to the path of life. Sometimes we obtained a promise that he would come to meeting. And sometimes he did come; but generally he sat down in the door, he was so much ashamed. He did not return with his whole heart. Notwithstanding all this, I always had hope in his case. Something seemed to say to me, "Simon will yet return." You can judge of the gladness of our hearts, therefore, in welcoming him back to the fold of the good Shepherd. Nearly two years have elapsed since his course has seemed to be upward and onward.

A letter of Dr. Williamson, dated March 28, contains the following words: "I have never

seen any time when the prospect for successful labor among the Dakotas was better than it is now. My Dakota audience, for the last nine weeks, has averaged twenty-seven; which is a larger number than there has ever been for the same length of time at any other place, except Lac-qui-parie. My sister's school also, for the same time, has been well attended, averaging upwards of twenty. The chief and some of his principal braves have been hard at work, getting out timber to fence their fields; and they have done more than I have ever before known Indians to do. Two weeks ago last Sabbath, I baptized a man aged about thirty years, with his infant child."

**CHOCTAWS.**—Dr. Hobbs, in speaking of his situation and prospects, under date of March 18, writes as follows: "It would be some relief to us to see and talk with a white woman once in a while. It is now twenty-five weeks since Mrs. Hobbs has looked upon such a person; and for twenty-four weeks she has been incessantly toiling in the day school, the female prayer meeting, the Sabbath school, and in family duties; all the time living in this little log-hut, with its paneled floor. But we have been borne along by something better than human power, safely, happily, swiftly, having had hardly time to look back, except for a moment's wonder and gratitude. Our religious prospects are still encouraging. Three hopeful converts have been added to our number from beyond the Dividing Ridge, towards Fort Smith, about twelve or fourteen miles distant. A Sabbath school was immediately formed, and twenty-three are now members of it. You can judge of the interest in our meetings from the fact that, at our weekly prayer meeting last Wednesday evening, fifty-two were present, not one of whom came less than a mile, and some came four miles. Request all Christians to pray for us and our people."

Mr. Edwards wrote from Wheelock, on the 3d of April, as follows: "We had another big meeting, the last Saturday and Sabbath in March, at Red River. Considerable religious interest was manifested. Three were received into membership with the church. Three other applications were deferred, on account of defective knowledge. Nine desired the prayers of the church. Some, if not most of these, came forward deliberately, having resolved beforehand to make known their feelings in this way. I try to avoid having them take this step, under the mere excitement of the occasion. The Red River people have gained for themselves much credit by substituting a well built frame shed, forty-four feet by thirty-two, for the customary arbor. It makes a very pleasant place for meetings. It is open on all sides."

Mr. Boing commenced a station between

Stockbridge and Wheeler on the 5th of March. The Choctaws within his appropriate field amount to one thousand or fifteen hundred. They are represented as industrious, living upon the products of the soil principally, but still deplorably ignorant of the "more excellent way." Our young brother enters upon his work, however, with courage and hope.

**MADRAS.**—Mrs. Hurd died on the 30th of January, of typhoid fever. Her end was calm and peaceful. The afflicted husband, in speaking of her last Sabbath and her last day in this earthly tabernacle, uses the following language: "I observed in the morning that there was a greater elevation of her spiritual perceptions. She was weaned more and more from earth by the vision of faith. She was sending a searching glance farther into the unseen world than is usual for those who are long to abide in the flesh. Her soul was enlarging under the clear revelation of the glories of the blessed Redeemer. She seemed not to be conscious of this fact. Praise the Lord that this last Sabbath was one of the sweetest and most heavenly I ever enjoyed! She had no ecstasies, did not utter one rapturous word, gave not one exclamation of the presence of the Savior in greater power than usual; but her soul was expanding; and her peace and love were widening and deepening, beneath the silent influence of the Spirit of God. I rejoiced in beholding the sweet serenity of her spirit, and the upward aspirations of her heart. At the same time my own heart almost burst, as the thought rushed upon me, 'She will soon go; and I shall be left alone.' I could not grieve that she was going to Christ; but my heart sank within me, in the contemplation of the future."

**CEYLON.**—In a letter dated February 28, Mr. Hastings speaks of the Batticotta Seminary, with which he has been connected since his return to Jaffna. He says: "Our last term closed January 18, with the usual examination. Nothing of particular interest occurred during the term. The pupils were generally studious and regular in their departments; but no one manifested any special solicitude for the salvation of his soul. Carelessness and indifference, in respect to religious things, seemed generally to prevail among all classes. At the close of the term, A. H. Burttis was dismissed from the seminary. He had been absent for a long time, in consequence of ill health; and it was thought best that he should not attempt to go on with his class. There are at present ninety-three boys connected with this institution as students, all of whom, with two exceptions, board and lodge on the premises. Of this number fifteen have parents, one or both of whom are Christians. The whole number of church members among the students, now connected with the seminary, is fifteen; a smaller

number than has before been reported for many years. Six of these are in the senior class, which graduates next September. Religious instruction is given daily to each of the classes, and most of our pupils seem to have very intelligent views of Christian truth. Many are ready even to acknowledge the claims of the gospel upon them personally, and very few manifest any open opposition to it. Still the hopeful conversations are few; and we are often constrained to appropriate the language of the Psalmist, "Except the Lord build the house, they labor in vain that build it."

**BOMBAY.**—The subjoined statement from Mr. Fairbank, under date of March 14, will be read with peculiar interest.

I doubt not it will interest you to know that the Armenian, whose interesting case is described by Mr. Peabody in a letter published in the Herald for June of last year, is sitting beside me, taking a lesson in English. You will have heard from Dr. Wright, or some other of the Nestorian missionaries, that he was sent out of Russia at last, found his way to Oroomiah, and accompanied Dr. Lobdell to Mosul. Thence he was sent with open letters to me. At Bushire he fell in with Capt. Macdonald, of the Indian navy, a warm-hearted acquaintance, who has often joined us in our prayer meetings in Bombay. As soon as Capt. Macdonald saw the letter for me from Dr. Lobdell, he took Abraham on board his steamship, and brought him to Bombay.

It has been thought that he should go on to Calcutta; but he seems inclined to stay here. I am teaching him English, a word at a time, in the intervals of business. If I wish to converse with him more definitely than we can manage with the slender vocabulary we possess in common, I use a young man who works at the press, and who understands both Mahratta and Persian. He gets the ideas from me in Mahratta, and from Abraham in Persian. There is also a Turk living near us, who has helped us to converse. He talks with Abraham in Turkish, and interprets to me in Hindooostanee. He was originally of the same Persian village with Abraham; he says that our Armenian friend was of a very respectable family. This Turk is very friendly. A few days since he brought his boys, and said he wished to put them under my instructions. I was sorry that we had no proper school for them. I hope Abraham may become of future use to us in the dissemination of the truth. He seems to be a man of good natural abilities; and perhaps the truth has lodged, not only in his understanding, but also in his heart.

**NESTORIANS.**—From a letter of Mr. Break, dated January 18, the following extract is taken.

There have been some signs of promise the past month. In both seminaries, at Seir and in the city, there has been, and still is, more than usual solemnity; and we feel

encouraged to pray that the season may not pass, until some whose hearts have been touched, shall give themselves to the Savior. The congregations at the city and at Geog Tapa have been quite attentive; but there is no evidence of the presence of the Holy Spirit in an unusual degree.

The pupils of the female seminary, the present season, are doing their own cooking, washing, &c. Misses Fish and Rice are much gratified that they get along with these labors so smoothly and satisfactorily, without interference with their studies, or distraction of mind, and with but a slight additional tax, of time or care, upon themselves. The instruction in the seminary is now mainly given by Misses Fish and Rice. They are aided by a few of the more advanced pupils, and receive a little help from several of the ladies of the mission. Yonan is still connected with the school; but his eyes are in so bad a state that it is not thought expedient to allow him to devote himself very closely to teaching. There are now sixty two village schools in operation, five of which are for girls, and are taught by graduates from the female seminary.

The readers of the Herald will be grieved to learn that Mr. Stocking, who returned to this country with his wife and four children in November last, died in New York on the 30th of April. "His mind was peaceful; he passed away like a child going to sleep."

GAWAR.—Mr. Rhea wrote from Gawar, on the 10th of February, in the following language.

We are now in the midst of our long winter. We supposed, in the early part of the season, that we should have a mild winter; but for the last eight days we have had an almost incessant storm of wind, and with it heavy falls of snow. You can hardly conceive how closely we are shut up in the village by the inclemency of the season. There have been but few Sabbaths when we could visit the scattered villages of the plain. The people of the country make a virtue of necessity, when they leave their warm houses, to make a path through deep snows to a neighboring place. Our messenger who has just reached us from Oroomiah, was nine days on the road; and for the last two days he has been in a village twenty minutes distant, afraid to trust himself to the storm. We feel deeply grateful, however, that we are permitted to remain here this winter. Our people look forward with some apprehension and solicitude to the opening spring, not knowing what may be in store for them. Our continued presence here, I have no doubt, tends to soothe their anxieties. We hope we may be able to maintain our post, at all events. It is the importance that we attach to this point, that reconciles us to being shut up during these long winters in a small village, hoping that God in his providence, at no distant day, will enlarge

our field. We still meet with our people every evening for religious service. They do not seem at all to weary from these frequent exercises, but rather to be interested in them.

The Moodir seems to be quite cordial in his intercourse, and apparently very desirous to cultivate our acquaintance. This in itself is undesirable; but when it is providential, we would not avoid it, remembering that we are to let our light shine among Turks and Koords, as well as Nestorians. Our position becomes to us increasingly interesting, because we see a silently reforming influence at work; and though it is a result not so tangible as some others, it is to us none the less real.

MOSUL.—A letter of Mr. Williams, dated February 10, furnishes the following extracts.

Among the noticeable facts of the past month, I may mention the receipt and presentation to the Pasha of a firman, addressed to him by name, for the protection and just treatment of the Protestants of Mosul. In consequence of this, the Pasha has ordered his Secretary to prepare a tax-rate at fifty piastres a house annually, the rate for all the other sects in Mosul; and our brethren feel sure that at the proper time it will be given them; and it doubtless will be, unless papal intrigue shall succeed in preventing. This event has greatly exhilarated our desponding brethren, surprised and disheartened their enemies, and generated an unwonted respect for Protestants in the public mind. We too, in view of it, "thank God and take courage." That it has been issued, is due to the unwearied efforts of Lord Stratford de Redcliffe.

I will also mention the arrival in Mosul of a deputation from three Nestorian villages, located near the Zebar Koords, to entreat of the Pasha that they may pay their poll tax directly into the treasury here, rather than into the hands of the Koordish Chief who hitherto has extorted largely from them, and paid but little to the government. Their request was granted; and through the Protestant Wakeel of Mosul they paid seven hundred and twenty-five piastres to the Treasurer, carrying with them from the Pasha a quit-claim for the current year's poll tax of their villages. We watch with much interest to see whereunto this thing will grow.

We have reason to be thankful for the gradual advance of the attendance upon our services, and the addition on last Sabbath of one member to our little church. The exercises were very solemn. Forty adult natives were present, and the house was as quiet as the place of death. Besides the increase of members, there is a more decided improvement in taking heed to the word. We may also report an increase in the number of pupils in our school. Not less than forty are now receiving instruction.

All the unmentioned departments of

labor present an encouraging aspect; and not the least cheering feature is, the extent to which minds having no direct contact with us are affected by the truth. One indication of this is seen in the fact that, whereas five years ago crowds frequented the grave-yards on feast days to purchase the prayers of the priests in behalf of the dead, now only here and there is seen a solitary female. It is quite possible that God may make use of the organization of an evangelical church in Mosul as the most direct means for the purification of the Jacobite sect. The mere fact of a church upon an apostolical basis, worshiping God in gospel simplicity, is telling with great force against the superstitions of corrupt hierarchies.

From a more recent letter of Dr. Lobdell, dated March 10, the following extracts are taken.

The Jewish Rabbi who was imprisoned for reviling Mohammed, and who was condemned by the Kadi of Mosul to suffer death, has had his sentence reversed by the Sheikh el-Islam at Constantinople. As it would be unsafe for him to remain here, he is ordered to go to the capital. The ulemas who had prosecuted him, received a rebuke from the government. This is one indication that Moslem fanaticism is not yet unbridled. Kos Mekhiel has returned from a tour to Jezireh, where he spent a few weeks, preaching to the Jacobites. The way is fast opening there for steady missionary labor. We have recently made arrangements for a school in that city, and another at Nahrwan. Jeremiah and Meekha are now absent on a missionary tour to Baghdad. They went down the Tigris by raft, and, having scattered some seeds of Protestantism there, are expected to return by the way of Tekrit and Arbeel, preaching to the villagers along their route. We shall be disappointed, if great good is not accomplished by these native Assyrian missionaries. Mr. Marsh and myself accompanied them as far as Nimroud, where we examined some sculptured gods in human form, which have been recently exhumed. The inscription on the largest statue is said to be more important than any found hitherto at Nimroud. The excavations in Kouyunjik are still vigorously prosecuted, and several finely paneled rooms have just been laid open. The sculptures are the most finished and interesting of any yet discovered in Assyria; yet scarcely half-a-dozen of the people of Mosul have felt interest enough in them to visit the ruins, through but a mile distant. Many Moslems go to Nebbi Yunus weekly, to pray in the mosque of Jonah; but the disentombed idols of the heathen are to them objects of disgust. The Orientals need no such collateral evidence of the authenticity of divine revelation. But what a flood of light are these discoveries pouring upon the sacred Word! The end is not yet.

A young Chaldean is now with us, who was sometime ago beaten severely by a

papal priest for declaring that the Americans are good men, and preach the pure gospel. Last Sabbath evening a Jacobite fled to my house in great terror. It seems that he and his brother were declaring to a crowd of Chaldeans and Jacobites that Christ was the only Mediator, and that the Virgin Mary objected to prayers being offered to her, when they were attacked by the Mariolaters, in lieu of other arguments, with threats of personal injury and even imprisonment. The brothers took to flight; but one of them was soon seized by a cavass sent by the English Consul, on complaint of the Chaldeans through the Consul's papal brother, and the parties met face to face before the Protestant judge. Mr. Rassam did not fail to administer to the crowd a stern rebuke, and even to preach them an expository sermon, closing with this remark, "The Americans are preaching Protestant doctrines every day at their dispensary to scores and hundreds of Moslems and Christians, and no one ever troubles them." The Jacobite was discharged; and he and his brother, with a multitude of others, are allowed free speech among the Christian sects; and even the Moslems listen with interest to their harangues.

Two years ago no native Christians presumed to talk in earnest to a Moslem about his soul's salvation in this city. We have new evidence daily that the truths of the Bible are making a wide and deep impression. A score of Christians are now sitting in my court, waiting for me to expound to them our doctrines. Nearly every afternoon we have such calls; and as our Arabic improves, our influence over the people increases. We still keep up our preaching at the dispensary, as usual, declaring the way of salvation by a crucified Savior to all. There is our chief field at present. The Christians are throwing off their fears of the priesthood; and I am told that even the Chaldeans have stopped kissing pictures. The Jacobite priests have all ceased to preach, except the Archbishop; as many of their people know more about the Bible than they do; and they are ashamed publicly to disown the authority of the fathers. They simply attend to the rites of the church.

Dr. Lobdell says that thirty adults are taught at their houses by an itinerant teacher in the employment of the mission; and thirty others attend the male school regularly, or spend some hours there every day. This increased desire to acquire the rudiments of learning is regarded as a very hopeful sign. Our missionary brother also states that one hundred piastres were recently contributed in private by a day laborer, not yet a member of the Protestant community, for the spread of the gospel. This sum was all that he received for a month's toil. Dr. Lobdell inquires whether there are many Christians in the United States who give a twelfth of their income for the evangelization of the world.

**ARMENIANS.**—Connected with this mission, January 1, 1854, there were seven stations, twenty-one out-stations, eighteen ordained missionaries, one physician not ordained, sixteen native preachers, forty-one other native assistants, fifteen churches, three hundred and ninety-five church members, of whom sixty-six were received into Christian fellowship in 1853.

**CONSTANTINOPLE.**—Under date of March 7, Mr. Everett says that there is no diminution of interest at Hass-keuy. The chapel is becoming too small for the number of worshipers; and there is not a little discussion of the doctrines of the gospel among the Armenians in that suburb. The boarding school contains forty-six pupils, only ten of them being day scholars. The recent additions are regarded as "very promising." They are from Armenian families; and in such cases the immediate relatives are pretty sure to join the Protestants in the end. The religious interest, heretofore reported as existing in this institution, still continues. "Never were we permitted before," Mr. Everett says, "to rejoice in so long a season of special seriousness." The last Thursday of February was observed with solemnity; and a happy impression seems to have been made upon the school. The tidings received from Adriaasople, Rodosto, Cesarea, are encouraging.

A letter of Mr. Dwight, dated April 6, has furnished the following paragraphs.

There are several signs for good now in this city. The brethren in the churches are more united than they have been; and some backsliders are returning. Our Sabbath services, especially in Hass-keuy and Koom-kapoo, are pretty fully attended, many Armenians being present every Sabbath. On Sunday next, seven individuals are to be received by profession into the church in Pera. Five of them are Greeks, pupils of our seminary and of our female boarding school.

From various parts of the interior we have news of the most cheering character. Mr. and Mrs. Clark at Arabkir have their hands full of work, and more than full. The Armenians are carrying their old church books to exchange them for Bibles, thus showing their decision to cast away the word of man for the word of God. In the vicinity of Aintab the onward movement is with accelerated speed. Indeed, from almost every quarter we hear enough to show us that now is emphatically the time to work. Thus, while clouds and darkness are gathering around this empire from without, and, according to present appearances, a struggle is commencing among the European nations and in Turkey which has never had a parallel in this world's history, the peaceful kingdom of Christ is extending itself noiselessly over the minds of men; and before the great and the wise of this world are aware of it,

a most important though bloodless victory will be gained, and an integral portion of the empire of Satan here will be won over to Christ.

The British and Foreign Bible Society is sending a large number of Scriptures (chiefly New Testaments) in the English, French, German and Russ languages, for distribution among the troops, sailors, and prisoners of war; and they are asking us, in connection with other friends of the object here, to employ at their expense a number of colporters. They have also sent us the names of several pious officers in the English army that is coming here, who will love to co-operate with us in this work.

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Chagrin Falls,	5 72
Cleveland, 1st pres. ch. 73,66; G. M. 10; Mrs. P. W. W. 10; I. L. H. 10; 2d pres. ch. 102,25; Mrs. A. G. Smith and fam. 30; E. F. Gaylord, 15; G. A. S. 10; S. C. 10; Mrs. J. C. 10; O. M. O. 10; Euclid-st. ch. 1; Z. Fitch, 10;	391 91
Connanagh,	12 00
Chatham,	8 00
Farmington,	10 00
Geneva, 15,00; C. S. and wife, 10;	25 00
Johnston,	12 00
Kinsman,	8 00
Lyme, 6; J. S. 10; C. S. 10;	26 00
Mantua,	15 00
Newburgh, 6,31; Rev. J. Shaw and fam. 10;	16 31
Newton Falls,	20 00
Orwell,	15 25
Ohio City,	12 57
Richfield, 7,86; Rev. H. S. for ed. hea. chil. 5;	12 86
Ruggies, m. c. 10; N. C. 10;	39 00
Southington,	3 00
Vermillion,	5 47
Vienna,	14 25
Youngstown, Pres. ch. 41,20; m. c. 35; s. a. 11;	87 20
	700 10
Ded. disc.	10 00—600 10
	988 54

Columbus, Rev. W. W. Preston, 20; two pupils in Deaf and Dumb Ins. for Mr. Bushnell, Gaboon m. 2; Cuyahoga Falls, 1st cong. ch. 80; a friend, 13; Hartford, a friend, dec'd. 42; Hudson, 8; T. B. S. 1,50; Kelloggville, F. S. 2; Montgomery Coop Roads, m. c. 3;	171 50
	1,160 04

## INDIANA.

By G. L. Weed, Tr.	
Greenwood, Mrs. H. McC. 3; Indianapolis, 2d pres. ch. 8; New Albany, do. 118,40; m. c. 109,68; s. a. for J. M. Bishop, Ceylon, 25;	264 08
New Corydon, Cong. ch. 3; South Bend, R. D. ch. s. a. 7;	10 00
	274 08

## ILLINOIS.

By Rev. I. M. Weed.	
Jacksonville, 1st pres. ch. (of wh. to cons. Mrs. MARY N. CROCKER an H. M. 100; s. a. 60;)	315 00
	466 00

## MICHIGAN.

By Rev. O. P. Hoyt.	
Ann Arbor, 82c.; J. S. 5; Birmingham, 25,40; Fentonville, 8; Flint, 56,08; Grand Rapids, 12,33; Hastings, 3,35; Lawrence, 2; MILFORD, 24; Mt. Clemens, 15,35; New Hudson, 15,20; H. Smith, 65,23; Niles, Cong. ch. 78c.; pres. ch. 85,96; Saginaw City, 12; White Lake, 17; Ypsilanti, 65;	151 00
Bertrand, J. Borden, 20; Blissfield, 1st pres. ch. 9,51; 2d do. 11,16; Brighton, pres. ch. and so. 6; C. O. 10; Hillsdale, pres. ch. m. c. wh. cons. Rev. HENRY E. WHITFIELD an H. M. 50; Lansing, pres.	426 40

ch. 19,41; Miss B. S. 1; Monroe, pres. ch. 50; Romeo, cong. ch. 64; Somerset, a s. a. class, 1;	232 41
	678 81

## IOWA.

Bentonport, Cong. ch. 43,50; s. a. 9; wh. sons. Rev. CHARLES H. GATES of Fairfield, an H. M.; Garnaville, a. s. 7,50; Garnaville and Farmersburg, cong. chs. 4,25; Keosauqua, cong. ch. 8,75;	73 00
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## MISSOURI.

Bowdark, J. A. R. 10; Mount Zion, 17,25; Springfield, 8,40; Walnut Grove, pres. ch. 4,45;	49 10
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## KENTUCKY.

Paris, Mrs. E. T.	5 00
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## TENNESSEE.

By Rev. W. Mack.	
Bethel, 5; Farmington, Rev. MILTON H. DYSART, wh. cons. him an H. M. 50; T. J. H. 5;	60 00
	60 00

## TEXAS.

Fort McIntosh, G. S. Loumis, U. S. A.	66 00
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## OREGON TERRITORY.

Oregon City, 1st cong. ch. m. c.	28 00
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## IN FOREIGN LANDS, &amp;c.

Ahmednugur, India, Indiv.	369 82
Aintab, Turkey, Cong. 30; Constantinople, an aged missionary and wife, 5;	35 00
Fuh-chau, China, H. W. D. 5; Whampoa, indiv. 35;	40 00
Kolapur, India,	428 00
Lower Cattaraugus, m. c. 4,51; Tuscarora, m. c. 7,41; subscriber for sup. of Mr. Rockwood, 24,44;	36 70
Madura, India, R. D. Parker, Rs 200; F. Anderson, 90,88; Miss M. 10;	173 00
Satara, India,	402 00
Tripoli, Syria, Rev. H. Foot,	33 00
Mt. Pleasant, Choc. na. 26,31; Tomahashi, 7,37; Park Hill, m. c. 21,47; fum. sem. m. c. 35;	93 15 *
	1,630 77

Donations received in April,	18,105 09
Legacies,	5,228 86

\$23,333 95

BY TOTAL from August 1st to April 30th, \$213,200 17

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April,	\$303 75
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## DONATIONS IN CLOTHING, &amp;c.

Berlin, O. 1 pr. socks, fr. Mrs. Denning, Bloomingburg, O. Two boxes, of bacon and fruit, for Dakota m.	30
Chagrin Falls, O. Axes, fr. H. White, Cleveland, O. A case fr. la. for Mr. and Mrs. Parsons, Smyrna.	13 00
Dayton, O. A box, fr. la. of pres. ch. for Dakota m.	75 34
Georgetown, O. A box, fr. friends, for do.	92 00
Manchester, O. Two boxes, fr. friends, for do. Northampton, Ms. A box, fr. indiv. for Mr. Burnell, Ceylon.	35 00
Troy, N. Y. A pair of globes, fr. la. of pres. ch. for Mr. Doolittle, Fuh-chau.	